Monuments & Sites in
HARYANA

ARCHAEOLOGICAL SURVEY OF INDIA

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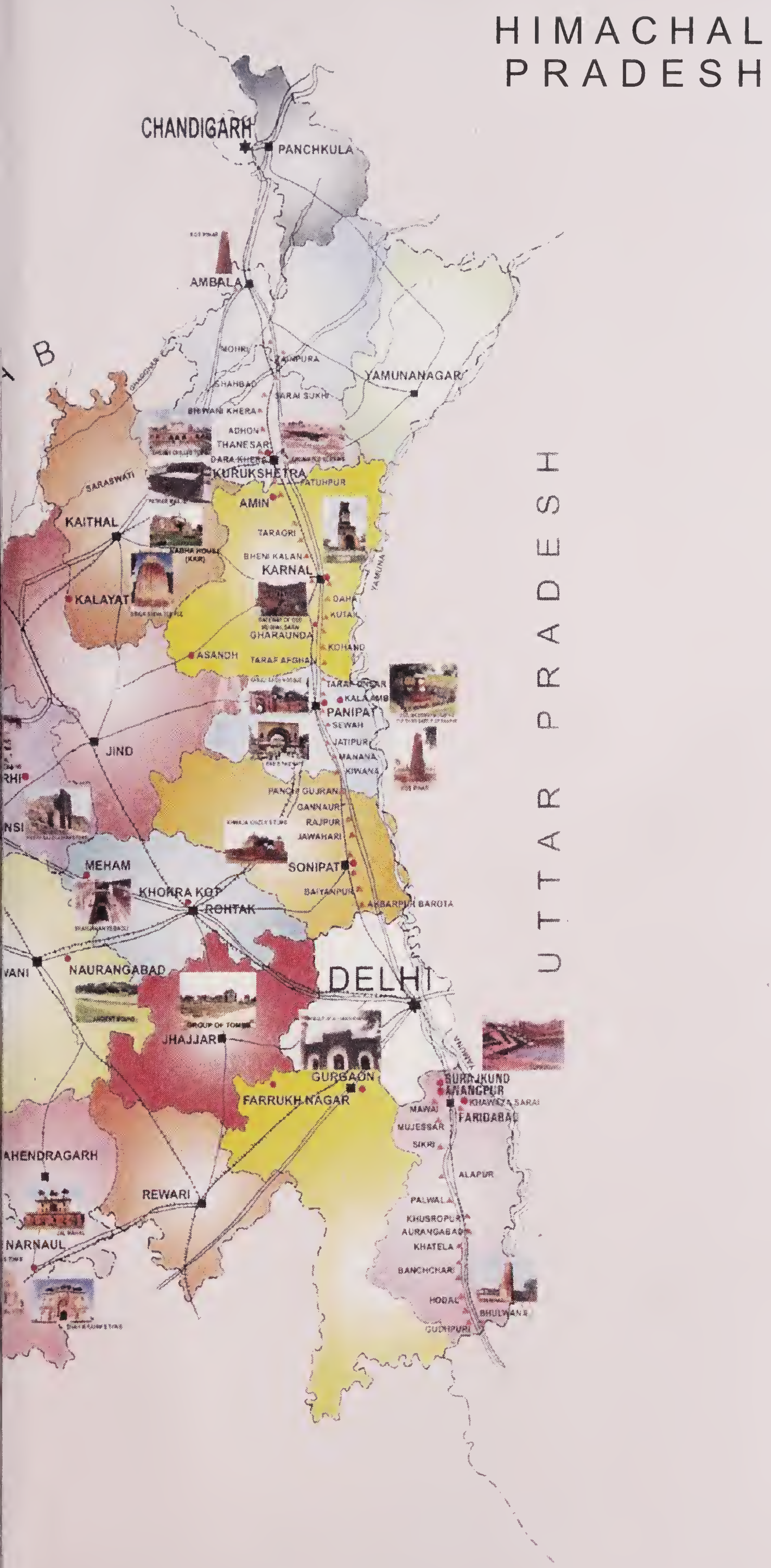
HARYANA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SARASWATI
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AKBARPUR BAROTA
VANI
NAURANGABAD
DELHI
GROUP OF TOMBS
JHAJJAR
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ALAPUR
REWARI
PALWAL
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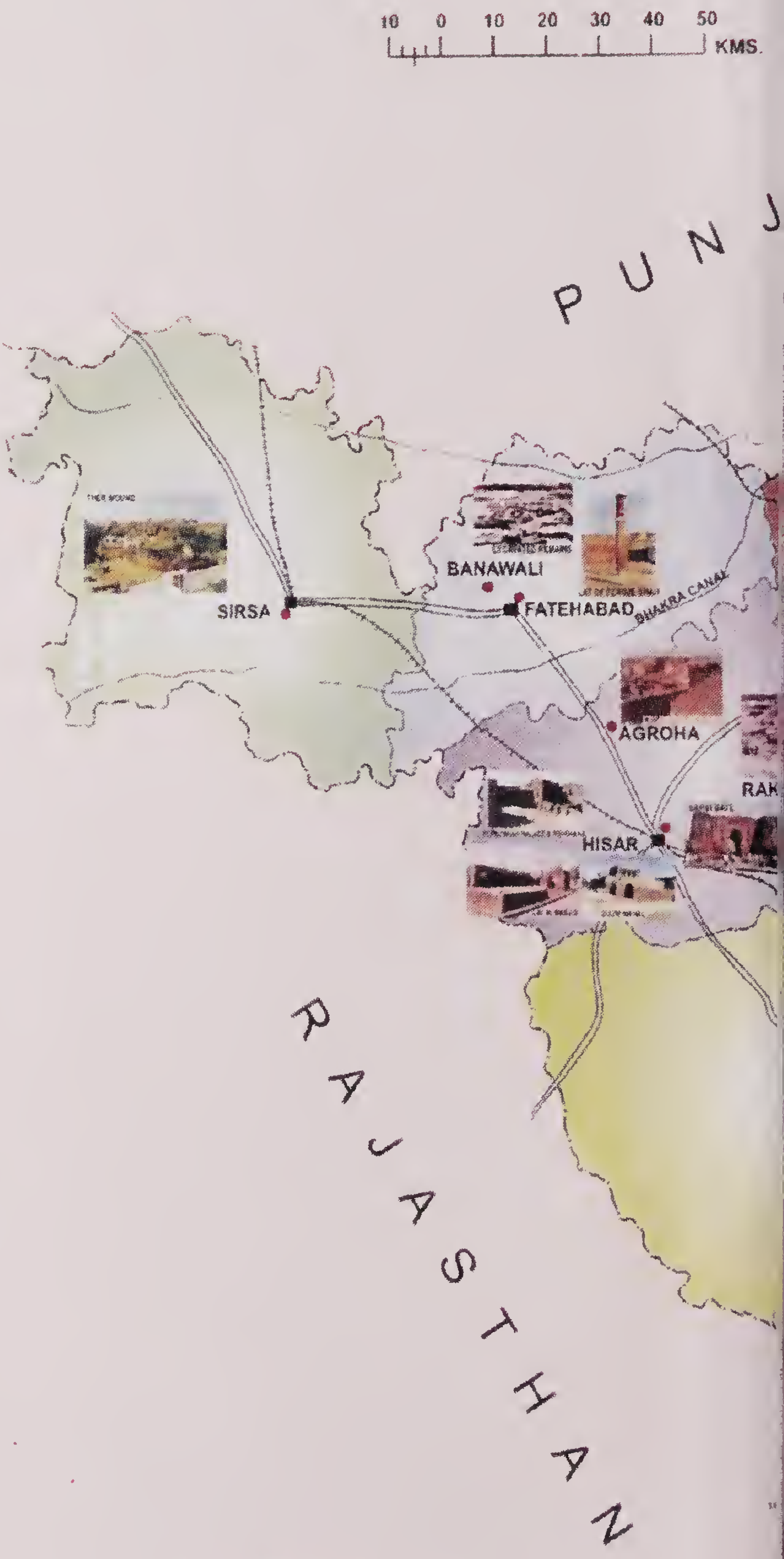
IMPORTANT CENTRALLY PROTECTED MONUMENTS & SITES IN HARYANA



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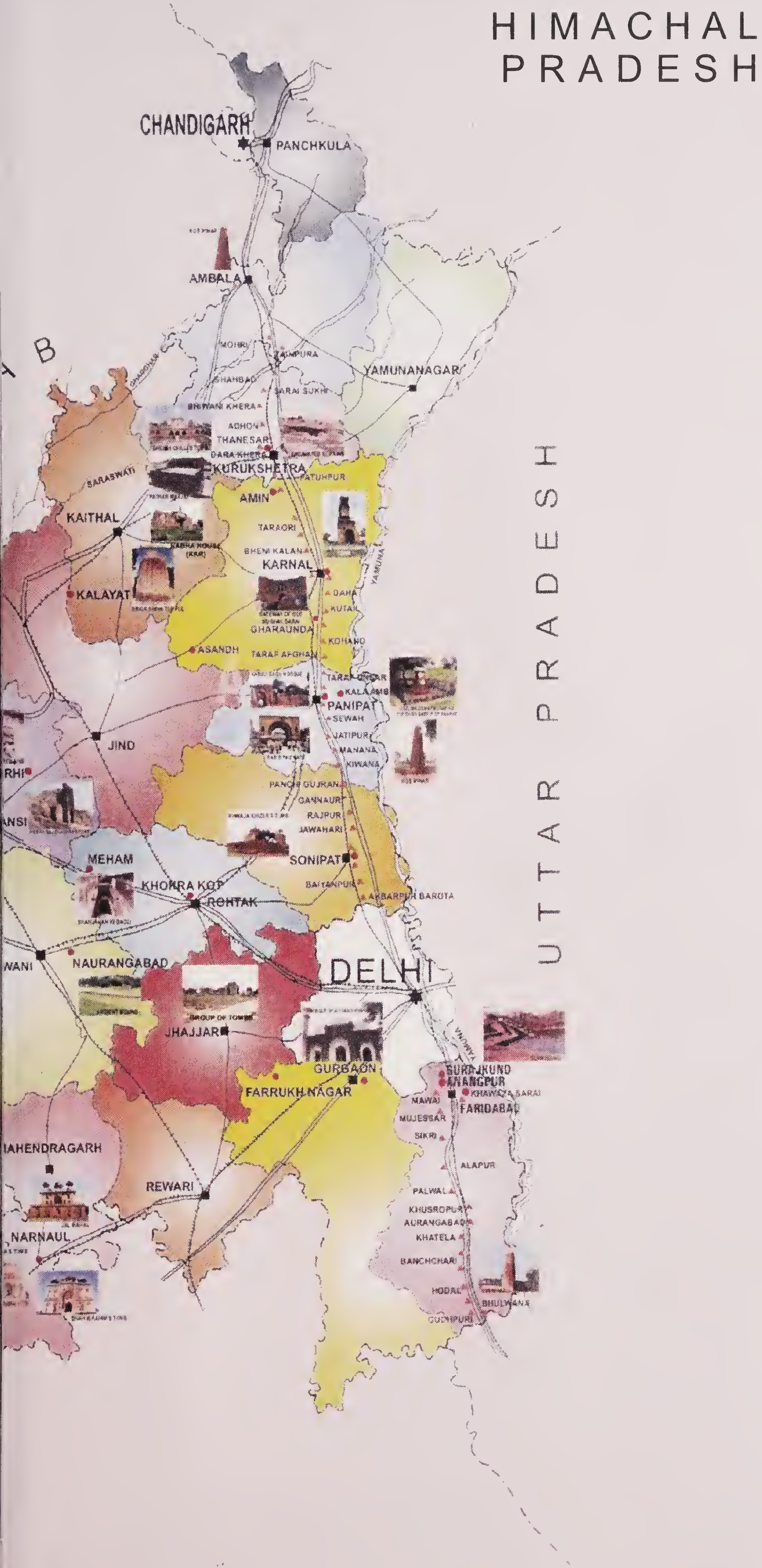
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ERRATA

Page 6 - Caption of the Photograph should be read as ***Lat Ki Masjid, Hissar*** instead of ***Firoz Shah's Palace, Hissar.***

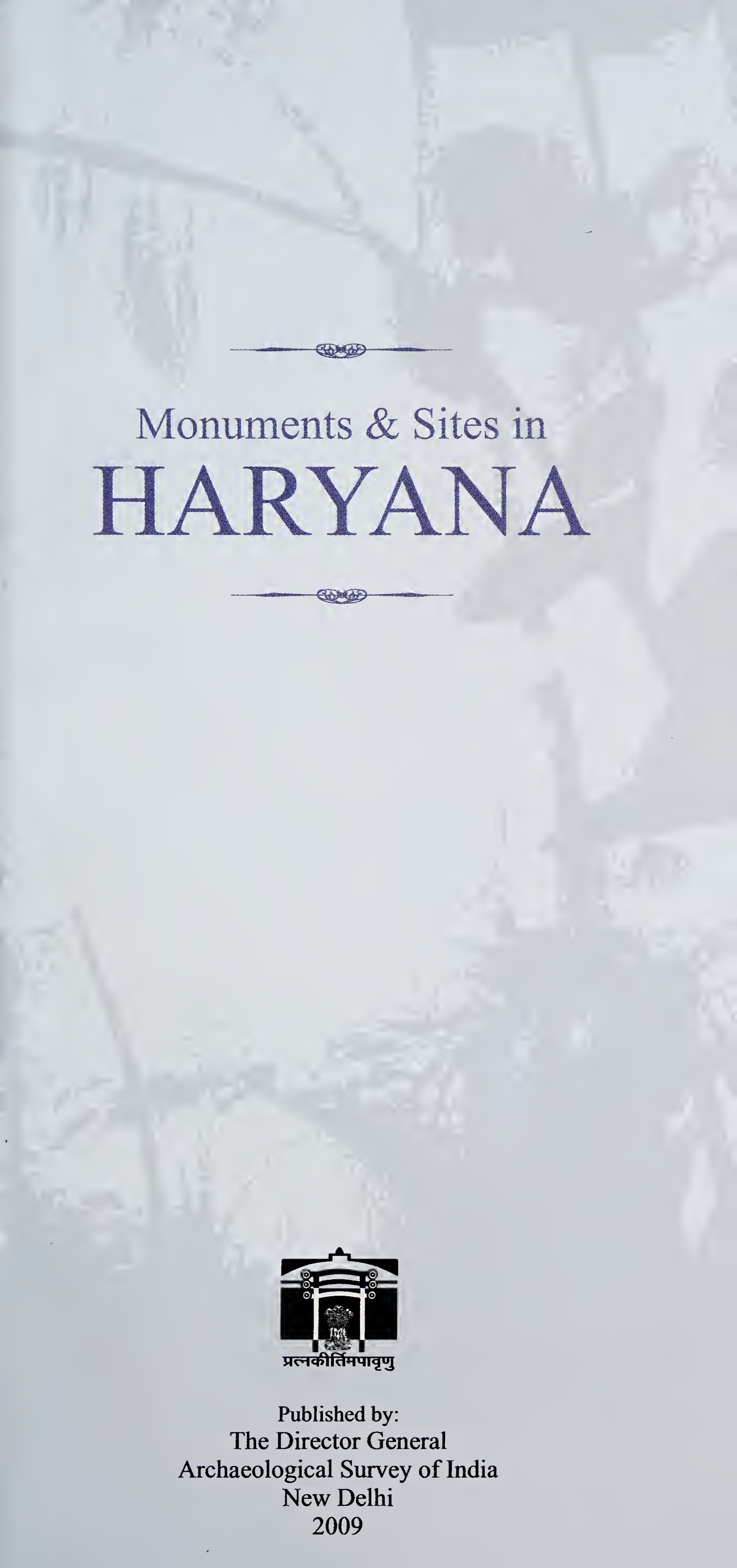
Page 13 - Name of the district mentioned in the caption of the photograph should be read as ***Faridabad*** instead of ***Panipat.***

Page 50 - Date mentioned in the third line of the text of Bab-E-Faiz Gate should be read as ***AH 1149*** instead of ***AH 114.***

Page 59 - Photograph belongs to ***Lat ki Masjid, Hissar*** instead of ***Firoz Shah's Palace, Hissar.***

Page 78 - Title should be read as ***Ancient site of Banawali, Fatehabad*** instead of ***Ancient site of Banawali, Sirsa.***

Page 97 - In the list of Minars, ***The Kos Minar No. 13 (Mujesar)*** and ***Kos Minar (Shahabad)*** are **"Missing"** Monuments.



Monuments & Sites in
HARYANA

प्रत्नकीर्तिमपावृणु

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Text prepared by C. Dorje and Ram Saran (Directors), Piyush Bhatt (Assistant Archaeologist), Jasmer Singh (Surveyor Officer) and B.C. Lather (Librarian) of the ASI.

Edited by B.R. Mani (Joint Director General) and Arundhati Banerji (Superintending Archaeologist), Publications, ASI, New Delhi.

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Shah Ibrahim's Tomb

MESSAGE

In the following pages are presented a brief account of the sites and monuments of Haryana. Since time immemorial, Haryana experienced inroads and invasions from the north-west. Of the important archaeological sites, special mention may be made of the excavated remains noticed at Kunal, Rakhigarhi, Bhagwanpura, Agroha, Naurangabad and Harsh-ka-Tila which yielded a chronological sequence ranging from the Early-Harappan and the Harappan times to the medieval periods.

Among other buildings which attract attention of the visitors here are the Asokan pillar, Firoz Shah's Palace, Lat-ki-Masjid, Gujri Mahal at Hissar; Buddhist Stupa at Asandh; Suraj Kund and Anangpur Dam at Faridabad; Prithvi Raj Chauhan's Fort; Barsi Gate at Hansi; Kabuli Bagh Mosque at Panipat; Shah Jahan-ki-Baoli at Meham; Khwaja Khizr's Tomb at Sonepat; the tomb of Sheikh Chilli at Kurukshetra; Shah Ibrahim and Shah Quli Khan besides Jal Mahal etc., at Narnaul and a number of Kos Minars. These are particularly noteworthy for their unique but simple and elegant architectural features.

I hope this guide book will appeal to both - the scholars and the tourists and they will also cherish it as a souvenir.

(K.N. Shrivastava)
Director General
Archaeological Survey of India

Monuments & Sites in
HARYANA

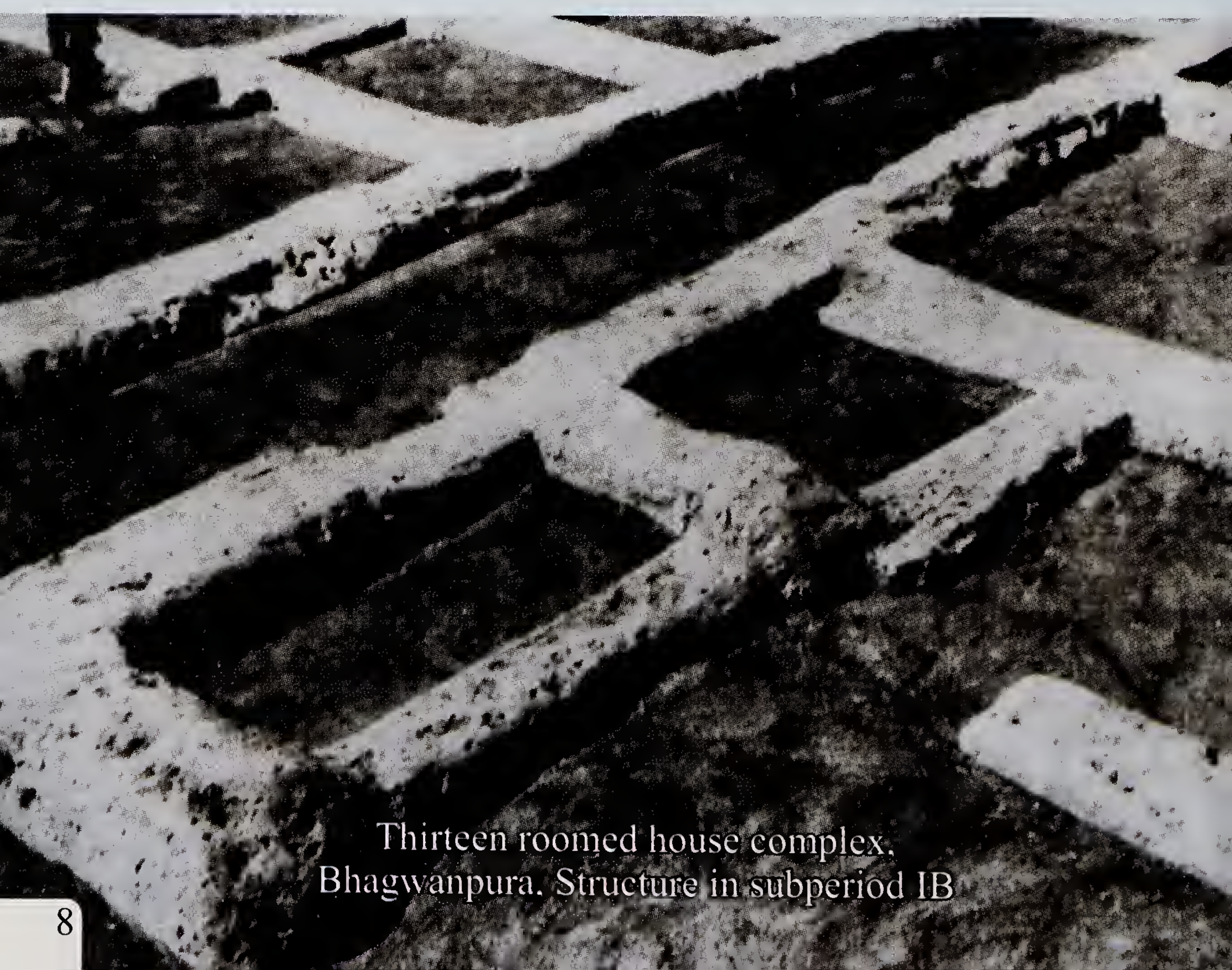
Haryana's contribution to the mainstream of Indian history and culture has been remarkable. It was the cradle of Indian culture, the site of decisive action of Indian history and the place where power of oppression was defied. The religious sanctity and spiritual association of the region largely depended on its material conditions and eco-political situation. Haryana, once part of Punjab, now a separate State since 1966, could rightly claim to be the birth-place of the most sacred religious scripture of Hinduism.

Firoz Shah's Palace, Hissar

With an area of 44,212 sq km, Haryana is bounded in the east by Uttar Pradesh, Punjab in the west, Himachal Pradesh in the north and Rajasthan in the south. The Aravali range, which stretches from Delhi to Gujarat, is also on Haryana's south-western boundary. The River Ghaggar provides a kind of boundary in the west of the State. To this strategic importance was added the economic prosperity due to its three main rivers - Saraswati, Drisadvati and Yamuna - with their numerous feeders. The natural setting, as a matter of fact, provided key to the spiritual elevation and material advancement of the people, quite significantly, it has been called Dharmakshetra Kurukshetra.

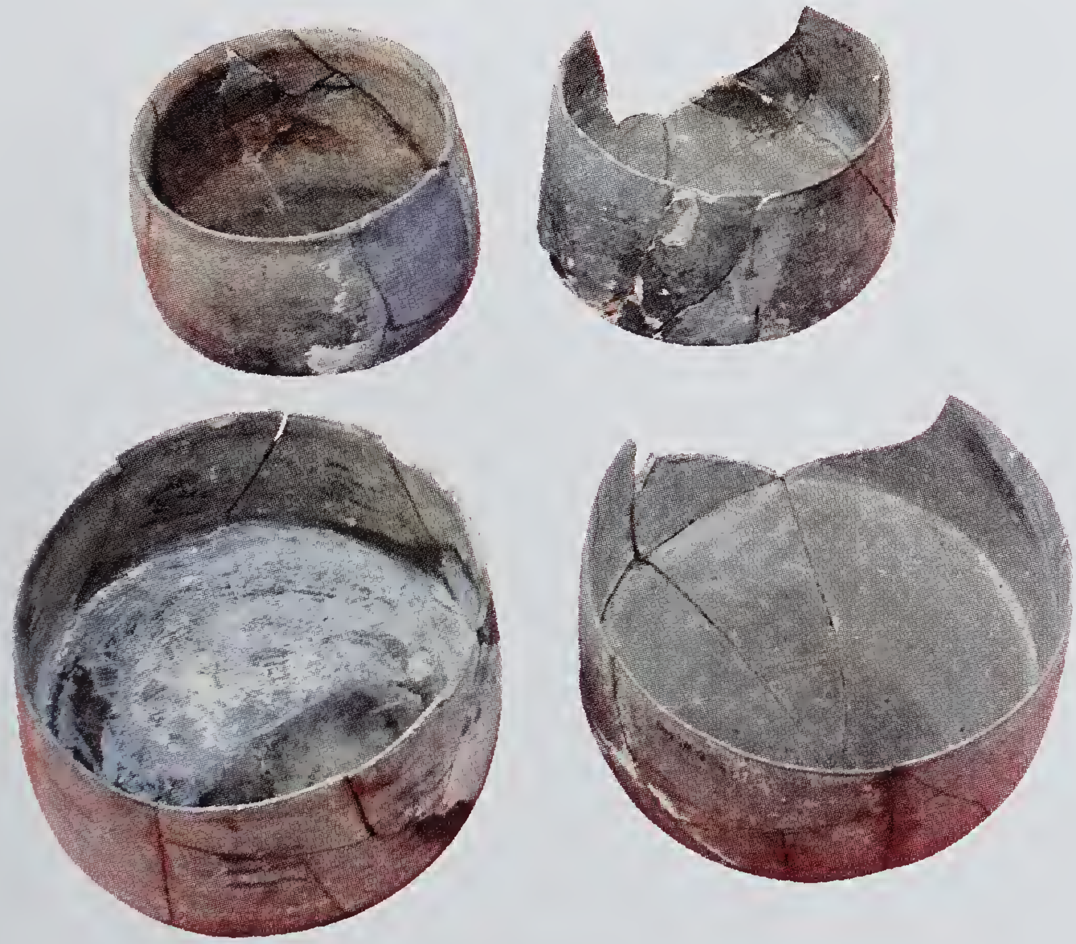
The word 'Haryana' signified a land which abounded in greenery and vegetation. One of its other names Bahudhanyaka occurs in the *Mahabharata* and on the early coins of Yaudheya - a tribal republic who ruled over the region of Haryana till they were conquered by the Indo-Greeks towards the end of the second century BC. Haryana has always remained a rendezvous for various cultures, races and faiths. It had been the seat of pre-histroic and historic cultures, variously known during the later times, as Uttaravedi, Brahmavedi, Brahmavarta, Brahmarshidesa, Kurudesa, Kurujangala, etc. The first tool-making men appeared in the hospitable Shivaliks and Aravalis of Haryana over million years ago. Haryana continued to act as a window of India towards Asia and the world at large.

The most prominent settlement of Harappan civilization in Haryana flourished at Banawali, Mitathal and Rakhigarhi, etc. followed by people using typical pottery known as Painted Grey Ware datable to about 1000 BC. Bhagwanpura, a site 24 km north-east of Kurukshetra, has provided evidence of rich material culture and interlocking of the late Harappan with its



Thirteen roomed house complex,
Bhagwanpura. Structure in subperiod IB

Painted Grey Ware culture in later phase of the occupation of the site. The early historic period saw the emergence of sixteen great states of which Haryana formed the greater part of the Kuru mahajanapada. The Asokan pillar of Topra (near Jagadhari, District Yamunanagar) taken to Delhi and Hissar by Ferozshah Tughlaq is the archaeological evidence which proves the existence of the Mauryan rule in Haryana. Apart from that, the Chinese traveller Hieun Tsang also claimed to have seen the stupas constructed by Asoka (273-236 BC) at Thanesar, Sugh and Chaneti. After the fall of Mauryas, the region was subjected to the Indo-Greek invasion, who ruled over the region for a short period, but the discovery of quite a large number of coins and coin moulds leaves no doubt that the Greeks attacked the region during and after the Sunga rule. Haryana formed a part of Kushan empire in about first century AD. Recent excavations at Muhammadnagar and Harnol in Gurgaon district have provided evidence of trade routes passing through Aravalis connecting Mathura with coastal town of Barbaricum. Numerous sculptures, terracottas and coins are found from various places of Haryana under the rule of powerful Gupta



PGW shapes

Kings. The two brick temples at Kalayat are the only surviving remains of post-Gupta period in northern India. Towards the close of the 7th century AD, Yashovarman of Kannauj is found campaigning in Thanesar. A Pehowa inscription, dated AD 882, shows that Haryana was then ruled by the famous Gurjara Prathihara King Bhojadeva (AD 837-885). Under the Prathihara-Tomar chieftains, Haryana witnessed great progress in art and architecture. During the Sultanate period, Panipat, Sonepat, Karnal, Hansi, Hissar, Sohna, Fatehabad, Thanesar, Shahabad, Kaithal, Jhajjar, Farrukhnagar remained important towns throughout. Hansi, Hissar, Thanesar, Fatehabad have some important monuments of Khalji and Tughlaq style. Being very close to Delhi, Haryana became the strong centre of various rival political forces, i.e., the Pathans, the Afghans, the Mughals, the Sikhs and the Marathas.

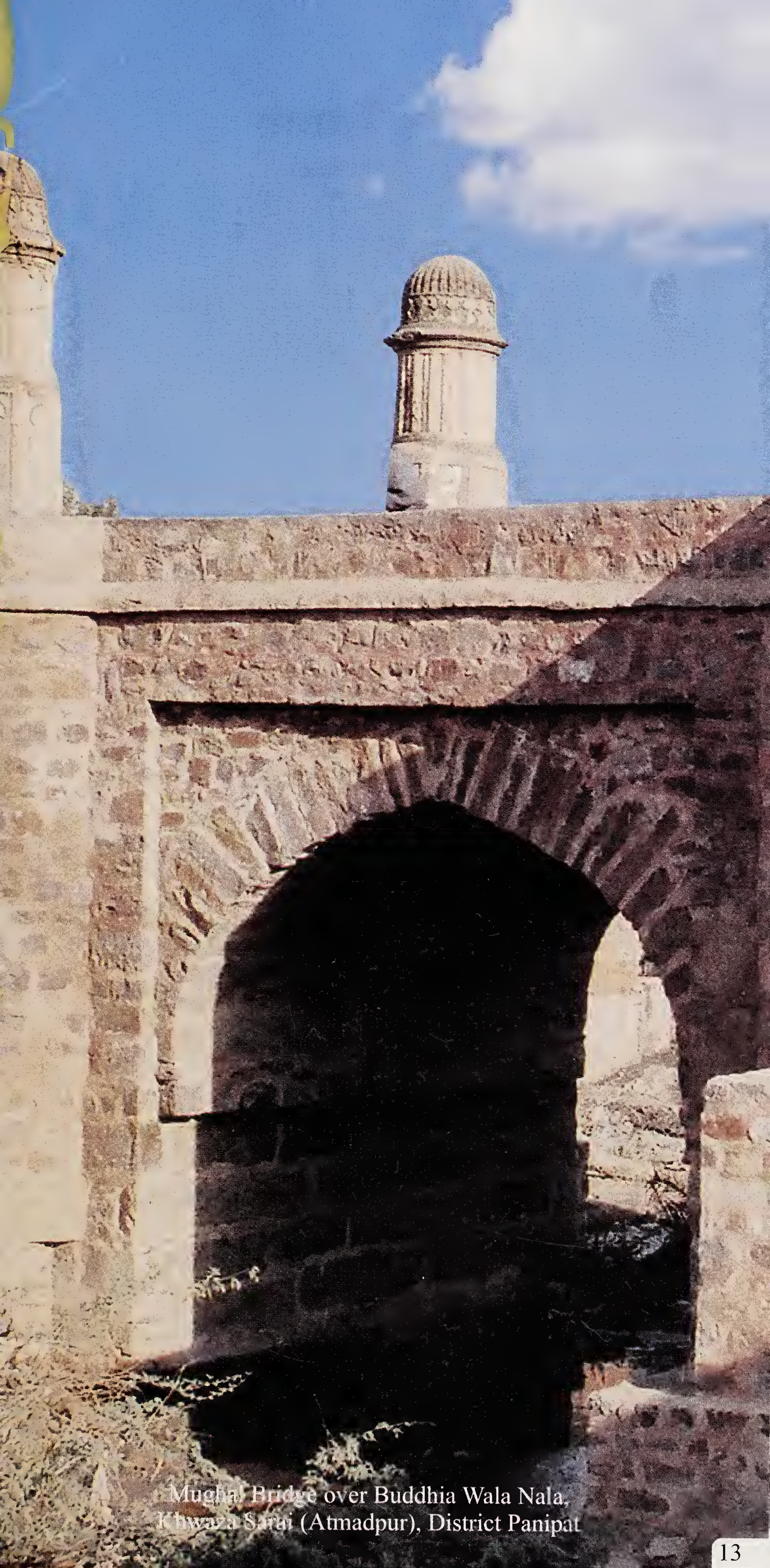
The remains of the early history period have been lost for ever due to rapid urbanization and public negligence.

Whatsoever is in existence at present are some ancient sites and medieval monuments. These evidences have

great archaeological, historical and architectural beauty. Most of them are declared protected as sites and monuments of national importance by Archaeological Survey of India. Kurukshetra is a well known site of the *Mahabharata* war. It is on the south of the Sarasvati, modern Sarsuti and north of the Drshadvati, the dried rivers which formed the holy land of Brahmavarta. Thanesar (ancient Sthanvisvara) was the capital of the Vardhana or the Pushyabhuti dynasty who ruled major part of the north India. The great Sanskrit poet, Banabhatta in his *Harshacharita* has also described the association of Harsha with Thanesar in detail. He mentions the defence wall, a moat and the place with a two-storeyed Dhavala-griha. The place was also an important centre of Pasupati cult, the fact which is corroborated by descriptions in the *Vamana-Purana*. In AD 634, the Chinese piligrim, Hieun Tsang visited Thanesar which he calls sa-ta-ni-ssu-fa-lo or Sthanvisvara.

He mentions it to be more than 7000 li in circuit with the capital to be 20 li or so which was surrounded for 200 li by a district called Dharamakshetra. He found there

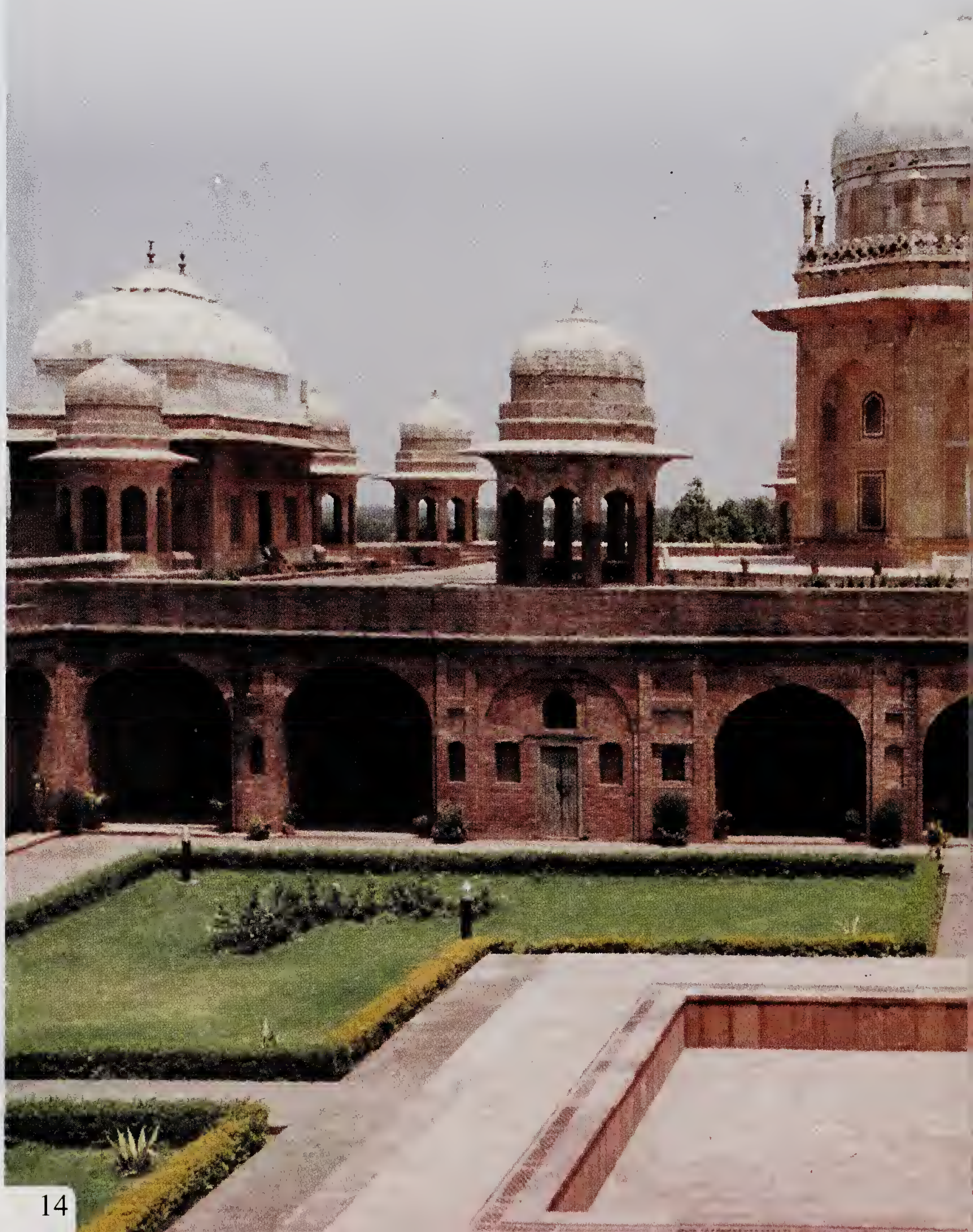
three Buddhist monasteries and a few hundred Brahmanical temples. He also mentions a brick stupa of Asoka, 4 or 5 li to north-west of the city. There is a reference to Thanesar and Kurukshetra in the Kitab alhind of AI-Biruni who accompanied Mahmud of Ghazna, when he invaded Thanesar in October AD 1014. Babar occupied it before his victory at Panipat in AD 1526. In AD 1759, the Marathas were also defeated by the Afghans. The present town of Thanesar (76^0 49' ; 29^0 30') is located on an ancient mound which is quite large both in terms of its height and area. It is about 163 km to north-west of Delhi between Ambala and Karnal. To reach Thanesar, one takes the Grand Trunk Road leading to a small place called Pipli from where it is 8 km to the west. In historical times, the Grand Trunk Road must have passed through the town of Thanesar as there still exits an old Bridge and a Sarai adjacent to the Sheikh Chilli's Tomb which, in all likelihood, dates back to the time of Sher Shah Suri or slightly later. The town must have flourished owing to several other factors, prominent being the regular influx of pilgrims on different occasions at the Brahma Sarovar, Sannihita Sarovar, Sthanvisvara-Mahadeva Temple, Jyotisar and halting here en route Prithudaka or Pehowa, etc. The area, rich in varied archaeological remains, was first explored in the later half of the nineteenth century by A. Cunningham who identified the spots visited by Hieun Tsang. The most impressive of mounds at Thanesar is known as Harsh-ka-Tila. To its west, separated by a gulley, is another mound called Bahari. Still another important mound in the vicinity and to the south-west of Thanesar is the Raja Karan-ka-Kila. There are some elegant specimens of the Mughal and Sikh architecture like Sheikh Chilli's Tomb, Pathar Masjid and Nabha House.

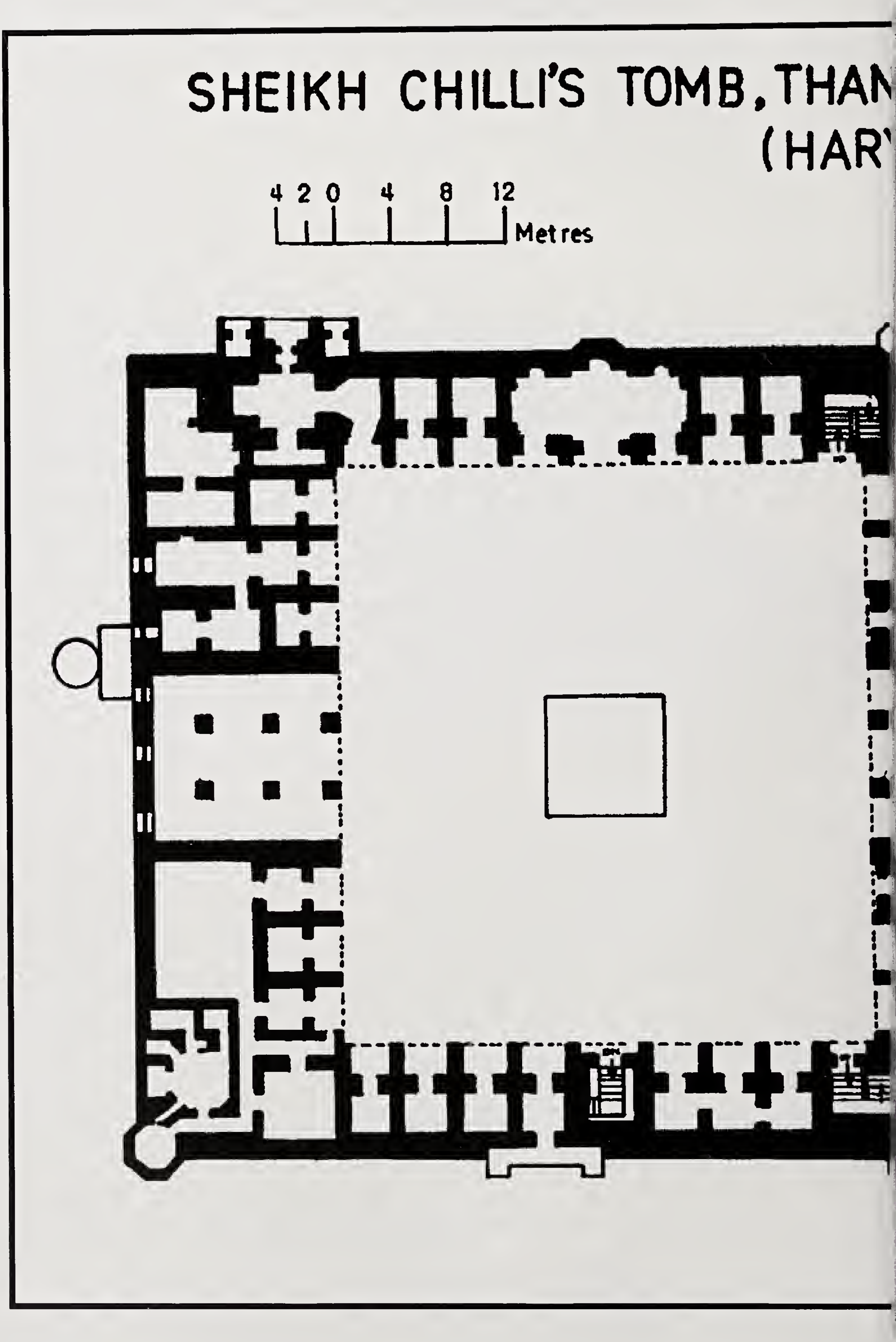


Mughal Bridge over Buddhia Wala Nala,
Khwaza Sarai (Atmadpur), District Panipat

Sheikh Chilli's Tomb

Thanesar, District Kurukshetra




SHEIKH CHILLI'S TOMB,THAN
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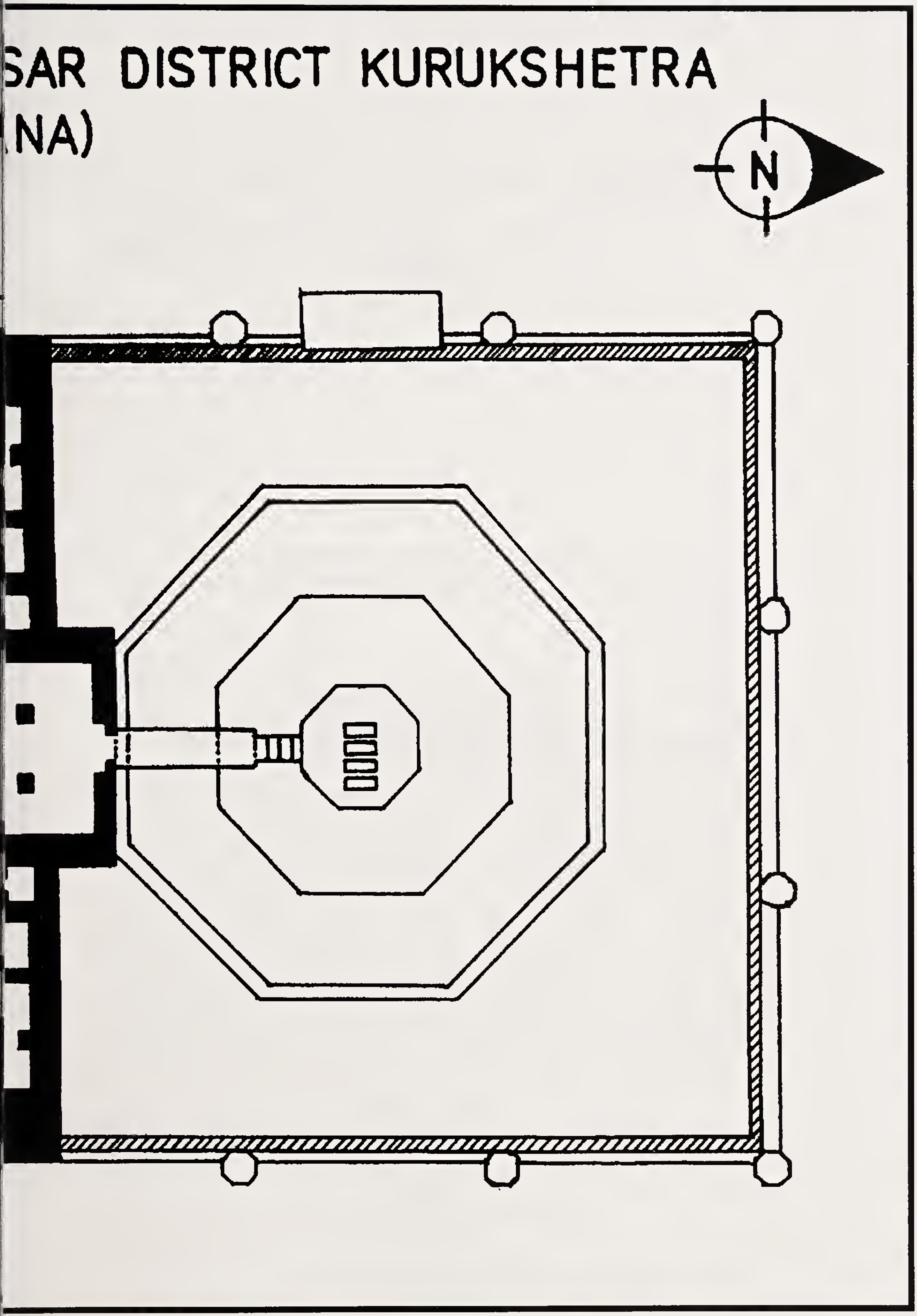
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SHEIKH CHILLI'S TOMB THANESA
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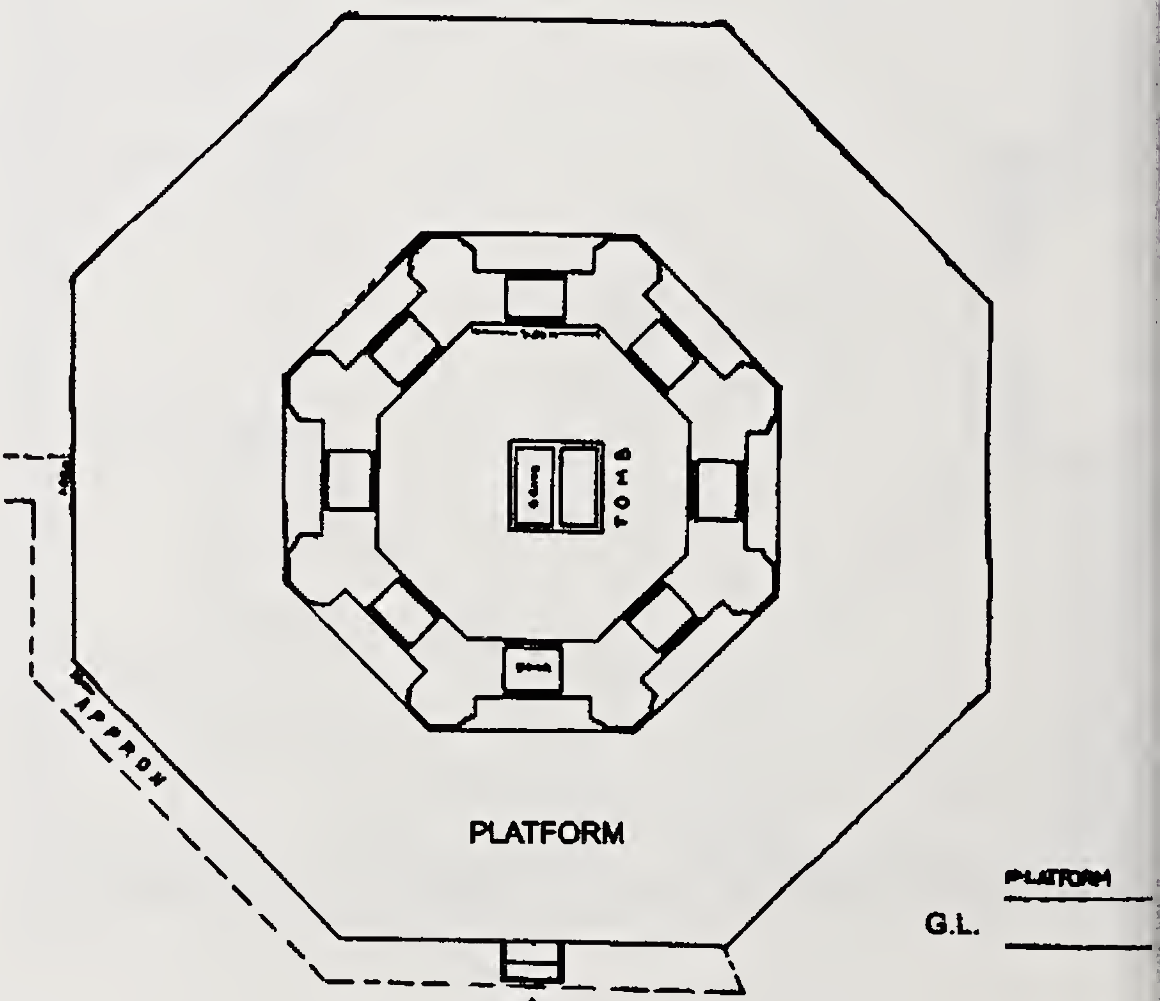

GROUND FLOOR PLAN
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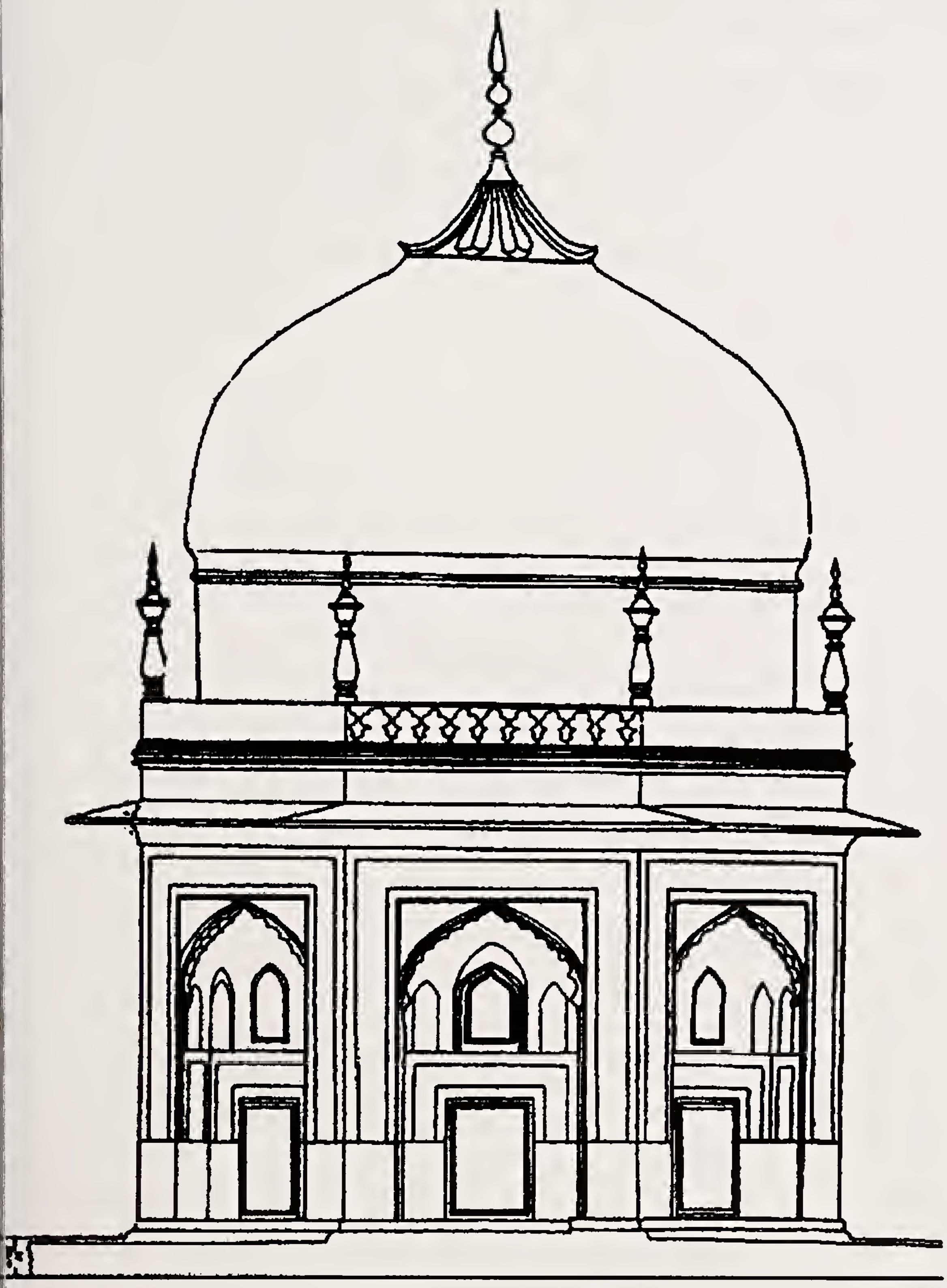


FRONT ELEVATION

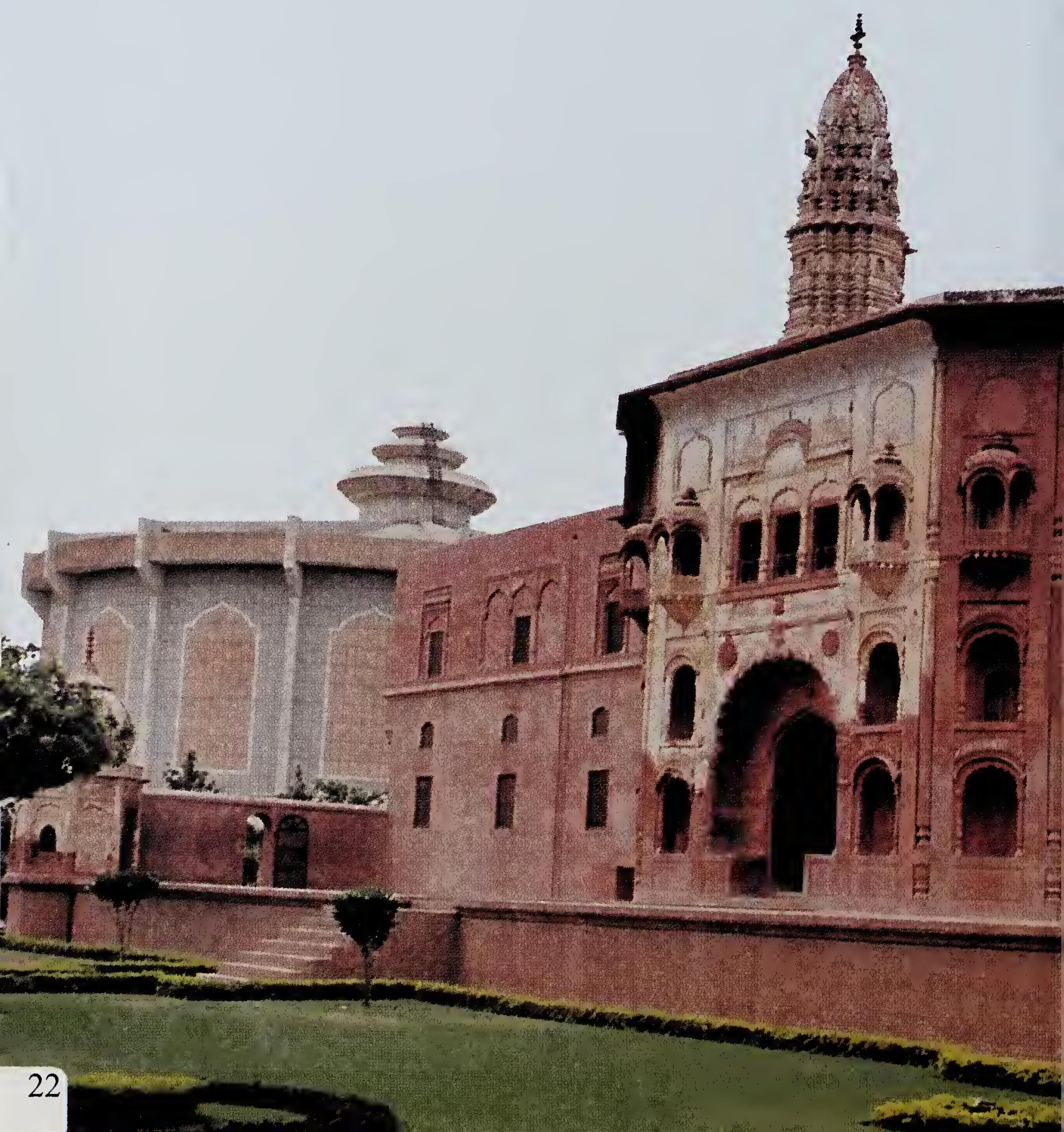
The name of Thanesar or Sthaneswara (Sthanvisvara) is said to be derived either from the *sthana* or abode of Iswara or Mahadeva. The town is one of the oldest and most celebrated places in India. The area in the immediate surroundings of Thanesar, lying between the Saraswati and Drishadvati rivers, is known by the name of Kurukshetra that is the field or land of Kuru. The present Kurukshetra city is situated at a distance of 160 km north of Delhi and 39 km north of Karnal. Pipli, 5 km away, is an important road junction on the National Highway No.1. Sheikh Chilli's Tomb is amongst the most striking tombs in the northern India. David Ross has justly ranked it second only to the famous Taj Mahal. The complex comprises a tomb and a *madrasa* within a walled enclosure. This beautiful tomb and the attached *madrasa* are associated with the Sufi Saint Abdu'r Rahim alias Abdu-ul' Karim alias Abd-ul-Razak, popularly known as Sheikh Chehli, also called Chilli. The octagonal tomb, standing on an octagonal platform, is situated in the centre of the upper terrace and is a typical Mughal structure with marble veneering. The chamber's centre is occupied by a cenotaph of the saint while the grave is located in the lower chamber to which narrow gallery leads from the *madrasa*. The *madrasa* is a building with a deep arcade of nine-arched opening on each side of a central courtyard having a stone masonry tank in the centre. The ASI Site Museum here has on its display some elegant excavated material from Thanesar and Bhagwanpura excavations.

Pathar Masjid, Thanesar

Pathar Masjid, assignable to the reign of Emperor Jahangir (1605-27), is a small building which measures 11 x 3.5 meters and built of red sandstone. An unusual feature of the masjid is its minarets which are erected to its back wall instead of the front wall. Like Qutb Minar, these minarets are fluted below with alternatively round angular flutes. The roof of the mosque, resting on eight free standing pillars and light pilasters, is decorated with floral designs. The Qibla, located in the centre of the western wall, is flanked by two-arched niches on either side forming the front court which was added at a later date.

Nabha House, Kurukshetra

The Nabha House was constructed by the royal family of Nabha State for the purpose of providing camping facilities to the king and his family members during their visits to Kurukshetra on auspicious occasions. The palace, built of *lakhauri* bricks, stands over a 4 ft high platform. Main entrance to the building is from east. The façade consists of the arched entrance with a corbelled arch ferred with the walls on both sides of the arch.There are two *dvarapalas* made of stucco. In the central portion of the arch lies one seated stucco image of Ganesa. On both sides of the arch is a pair of two plastered windows forming a decorative feature in the lower portion on the second floor. The base of these windows comprises lotus motif supporting two front columns and dome on the top. The roof of the Building is 15ft high.



The entry door has been studded with iron nails and spikes - a cardinal feature of the gates of medieval Indian forts and palaces. The main entrance leads to the second gate in front of which a three corbelled entrance leads one to an almost square courtyard. On each side of it, rooms have been made from southern corner of the courtyard. There is a stairway to reach the second storey of the building. The eastern portion of the second stair is approached by arched doorways leading to a rectangular verandah. The ceiling of the verandah consists of wooden beams. The second storey leads one to Brahma temple, built on the roof of the building, using a ladder.

The rectangular courtyard in front of the building is survived by 15ft high domical shrine resting upon an octagonal platform.

Ancient Mound, Amin, Kurukshetra

Amin (29° 59'N ; 76° 50'E) is situated 7 km towards south-east of Thanesar (Kurukshetra). This ancient mound, known by the name of Abhimanyu Khera, is believed to be the site of the Chakravyuha; arranged by the Kaurava's army, under the command of Dronacharya against the Pandavas. Abhimanyu, according to the *Mahabharata*, was killed here during the battle. According to the mythological beliefs, Aditi worshipped here to obtain a son and gave birth to Surya or the sun. The mound occupies an area of 650 × 250 sq m and has a height of 8.10 m. Two inscribed, red sand stone pillars were found here which, at present, are in the shrine of Thakurji at Suraj Kund. Sherds of Painted Grey Ware dating to 1000-800 BC have also been picked up from the mound.

Harsh-ka-Tila, Thanesar

The most impressive of the extensive ruins on the west of Thanesar is popularly known as Harsh-ka-tila. The mound is approximately one km in length and about 750 m in width and highest point being about 23 m from the surrounding plains. On the northeastern edge of the mound below is the Sarai and towering above is the beautiful white marbled tomb of Sheikh Chilli's, a sufi saint and religious preceptor of Dara Shikoh. An archaeological excavation was conducted here by the ASI for four continuous seasons from 1987-88 to 1990-91which brought to light a continuous habitation of the site from about the first century AD to late Mughal times. The findings of few sherds of the painted grey ware along with other associated plain grey, black-slipped and red wares in pre-Kushan levels also suggest the inhabitation of the site in the first millennium BC. On the basis of various identifiable remains, the excavations revealed a sequence of six cultural periods.

Kushan period (1st to 3rd century AD) is characterized by presence of typical Kushan red ware along with associated moulded bright red slipped and red polished ware. Antiquity includes copper coins, terracotta sealings with Brahmi inscriptions, terracotta human and animal figurines, bone and ivory objects, shell bangles, terracotta plaques and metal objects, etc. Among the structural remains a square, multi-coursed structure of backed bricks is noteworthy.

Gupta period (4th to 6th century AD) is represented by moulded pottery, red polished, bright red slipped and plain red wares. The main shapes included footed bowls, sprinklers and moulded bowls besides other pottery shapes of day-to-day use. The important antiquities included a terracotta plaque depicting an amorous couple, mould for casting human head, seals with Brahmi inscription, human and animal figurines, fragmentary Vishnu image in stone, beads and copper and iron objects.

Navagraha panel, Pratihara period, Thanesar

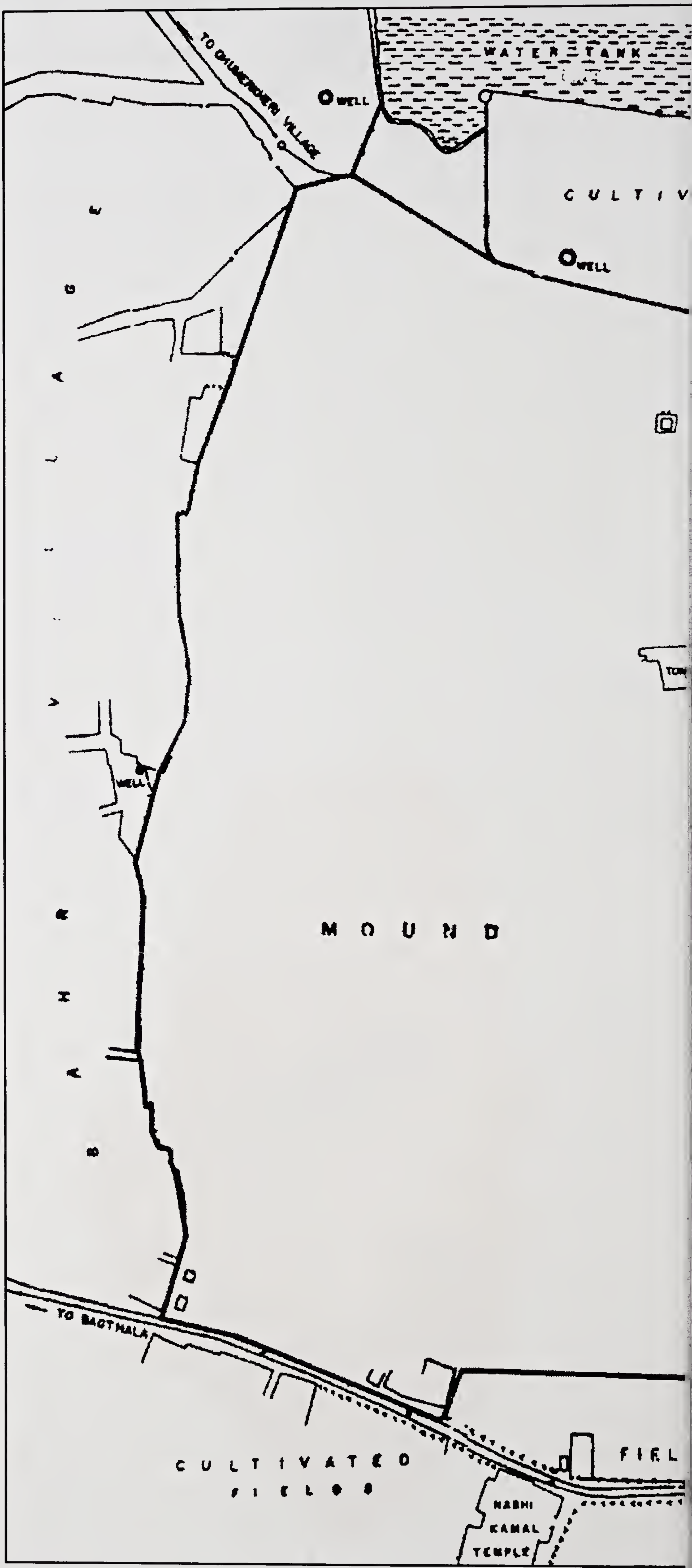
Post-Gupta or Vardhana period (6th to 7th century AD) is distinguished by red ware having chocolate brown slip impressed decorative motifs, the shapes being mainly medium sized bowls with flat base, lid with cup like depression, spouted vases and sharply carinated *handis.* Associated terracotta finds included seal with floral decoration; a couchant lion made out of double mould; terracotta ritual objects; double moulded leograph; animal and human figurines; ivory and shell objects; fragmentary stone inscription in 7th century characters and beautiful torso of Kubera. A massive palatial building complex comprising several rooms showing superior materials and workmanship in its construction, originally built in the Pusyabhuti or the Vardhana period was continued in use till the end of Rajput period.

Rajput period (8th to12th century AD) is marked by distinct red ware of medium fabric with stamped decoration in the form of concentric circles, floral and mat-like impressed designs. Noteworthy finds are hundred of clay tablets with three incised, vertical, oblique lines and architectural and sculptural fragments of Pratihara period. Diverse structural activity of the period is noticed where a portion of large building complex revealing two rooms with a series of octagonal grooves at the corner suggesting possible device of descend into the rooms. There is an evidence of fire on almost all the walls including the charred door frames, which suggest that fire had caused the collapse of the building.

Sultanate period (13th *to* 16th century AD) is characterized by a sturdy red and glazed ware. Among the antiquities included terracotta animal and human figurines, beads of semi-precious stones, iron and copper implements and copper coins. Apart from remains of residential buildings, a massive circular bastion and a smaller one on the western side of the mound were built during this period and continued in use in the succeeding periods.

Mughal period (16th to19th century AD) is represented by typical fine Mughal wares - both plain and decorated, glazed ware, grey ware, stone ware and sherds of Chinese porcelain depicting floral designs, some of which contain inscriptions in Chinese characters. The excavation revealed a number of antiquities and remains of house complex, hall like building, a massive arched structure, staircases, streets, a well, garden complex and bastions, etc...

Vishnu, Pratihara period


WATER TANK
TO [illegible] VILLAGE
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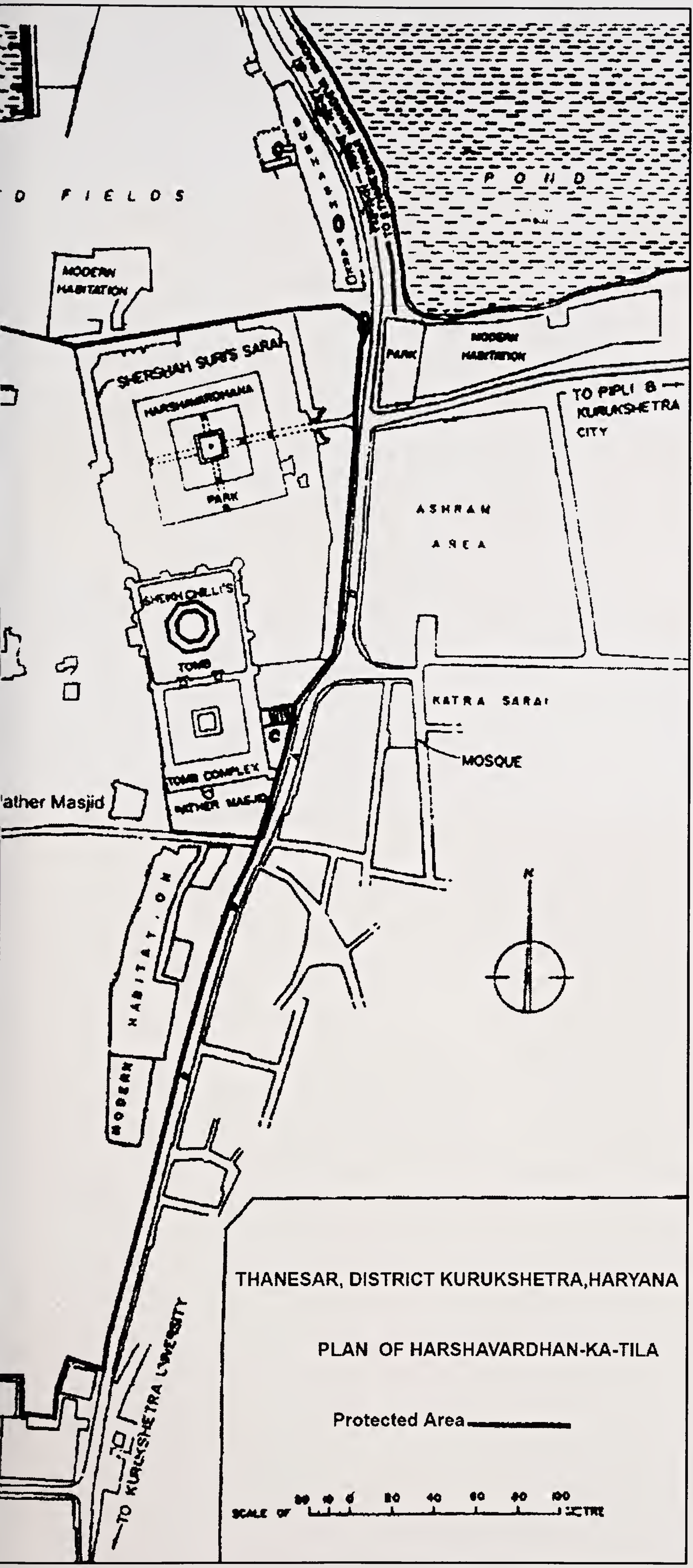
THANESAR, DISTRICT KURUKSHETRA,HARYANA
PLAN OF HARSHAVARDHAN-KA-TILA
Protected Area
SCALE OF 30 10 0 20 40 60 80 100 METRE
FIELDS
POND
SUBHASH MARG
MODERN HABITATION
SHERSHAH SURI'S SARAI
HARSHAVARDHANA
PARK
SHEKH CHILLI'S TOMB
TOMB COMPLEX
PATHER MASJID
ather Masjid
PARK
MODERN HABITATION
TO PIPLI & KURUKSHETRA CITY
ASHRAM AREA
KATRA SARAI
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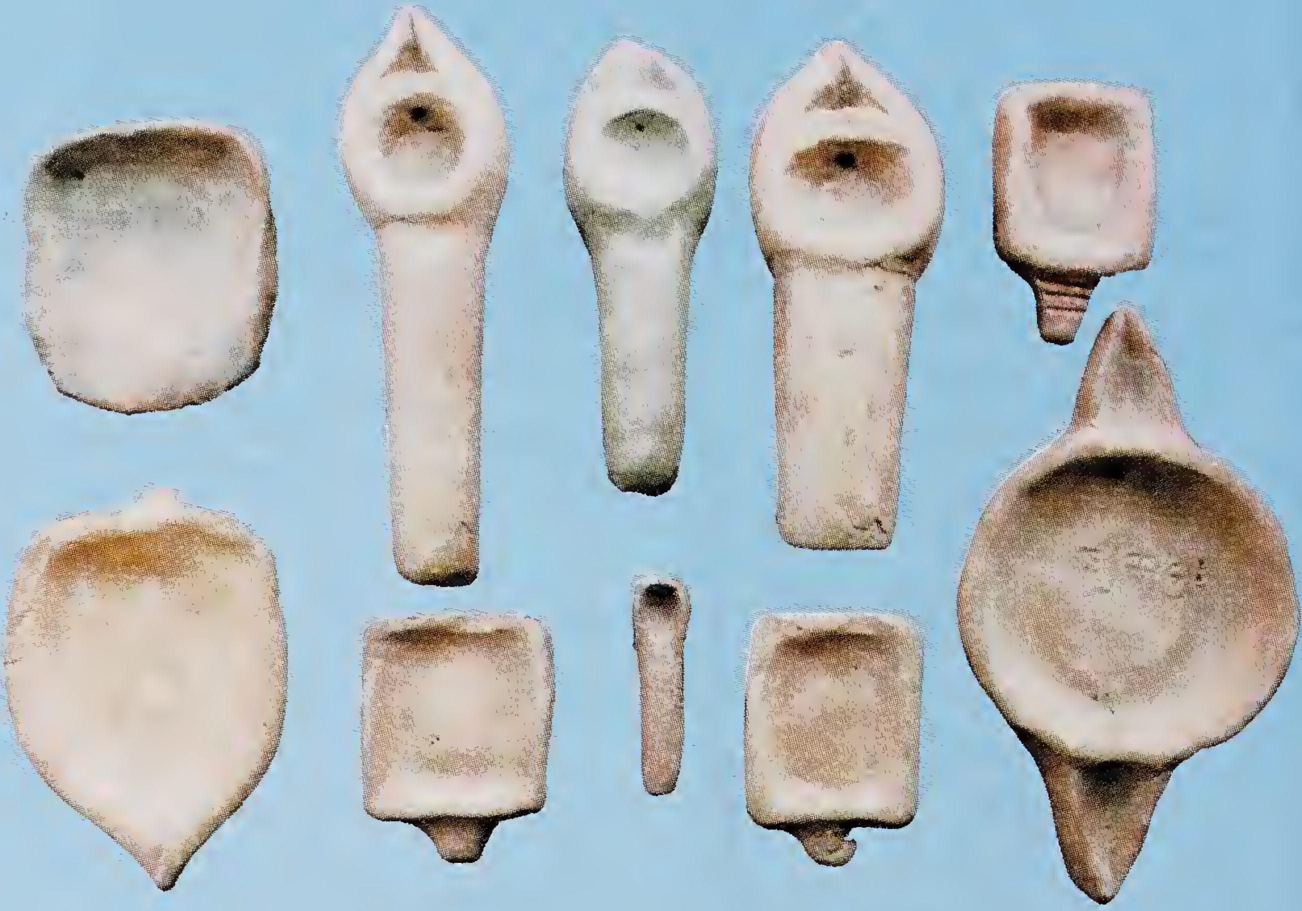
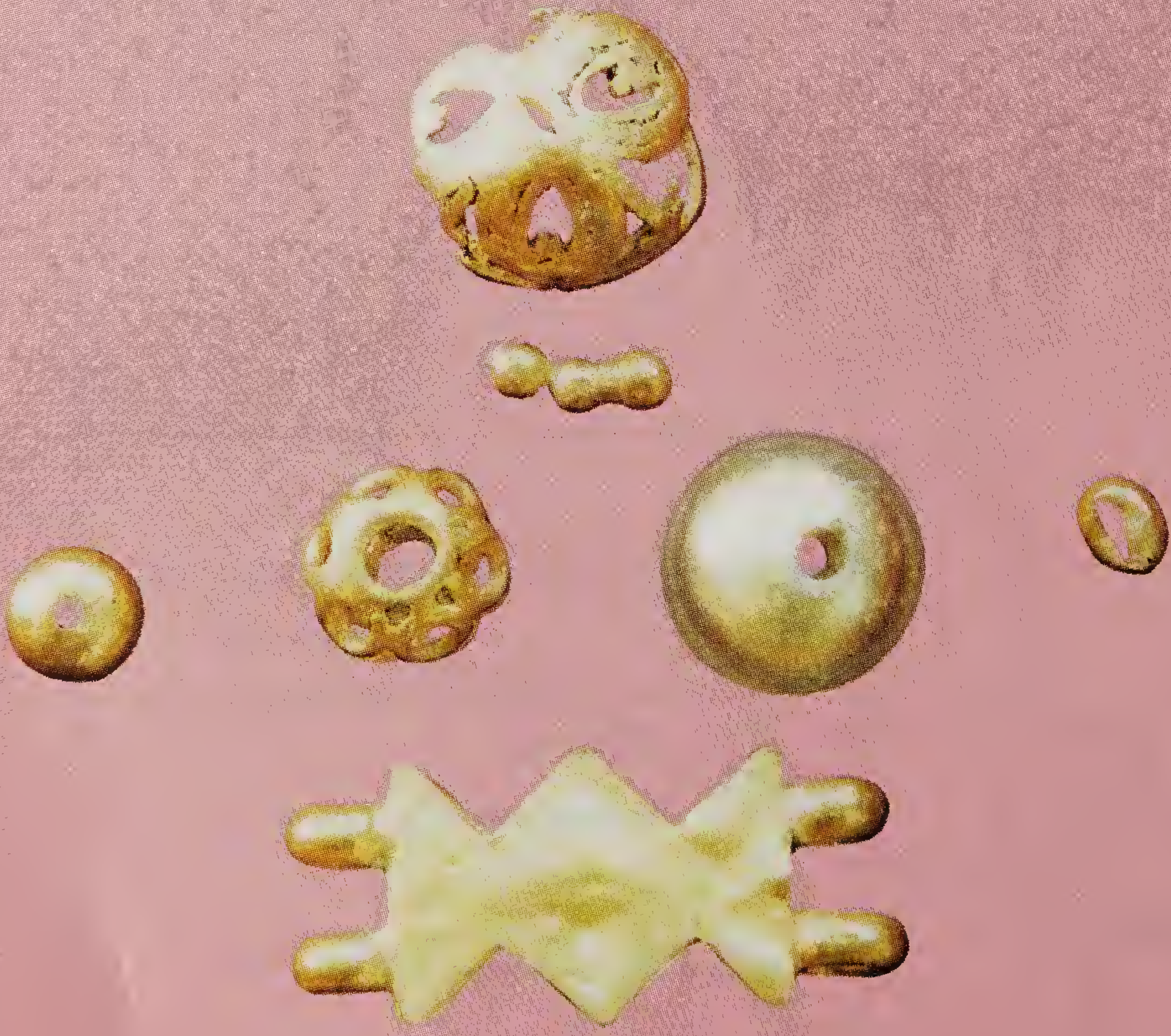
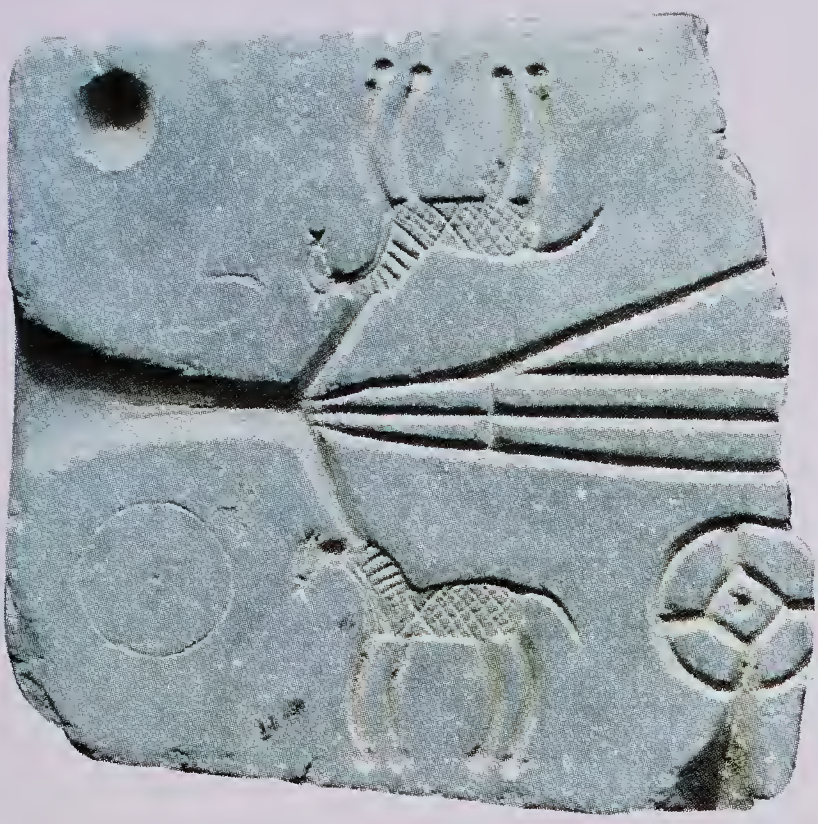
N
MODERN HABITATION
TO KURUKSHETRA UNIVERSITY



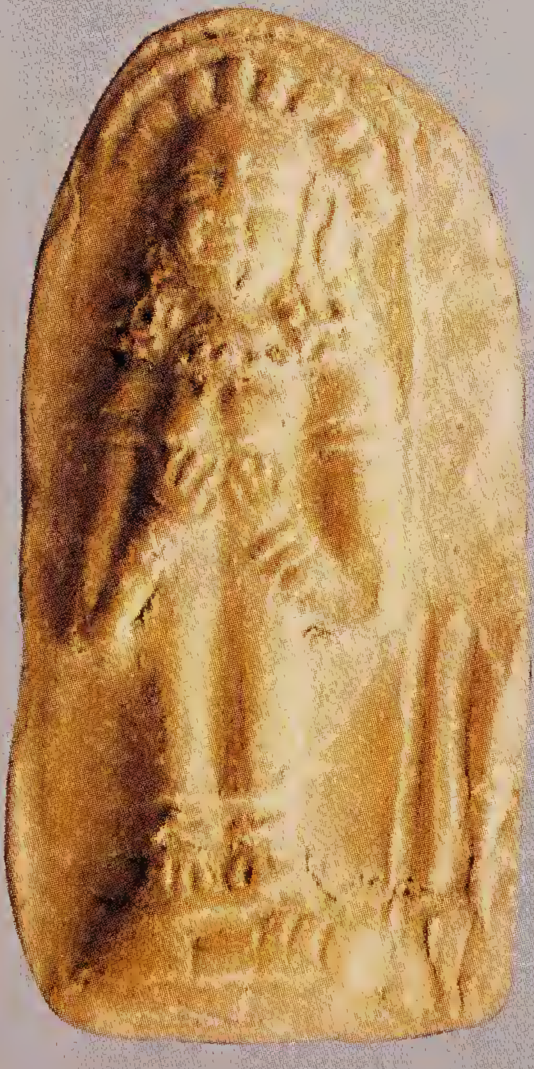
Terracotta ladles and ritual objects



Gold ornaments, Mughal period



Stone mould, Gupta period



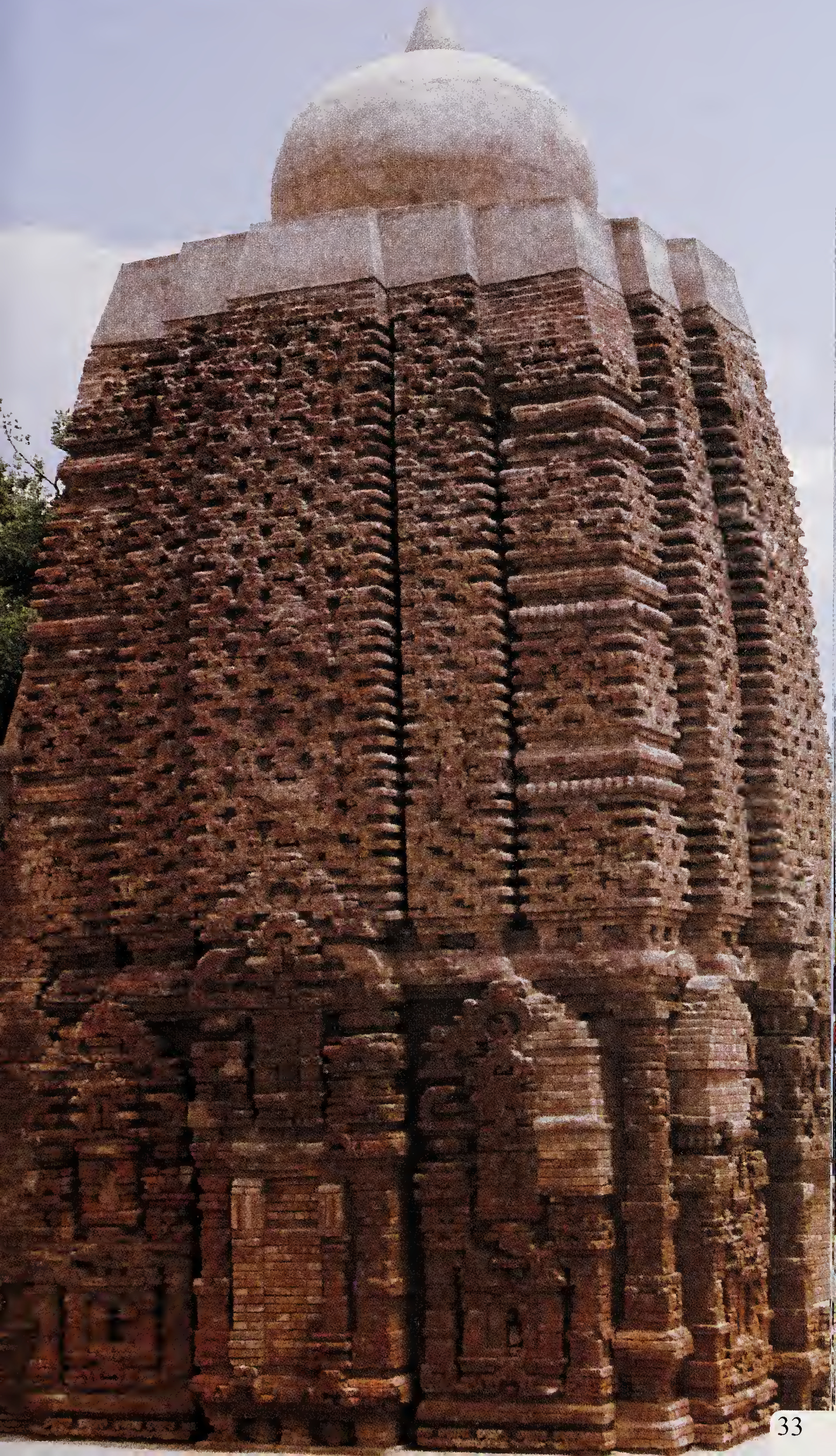
Terracotta Mother Goddess, Vardhana /Later Gupta period

Ancient Brick Temple at Kalayat, District Kaithal

Situated on the Ambala-Kaithal-Hissar Road, about 22 km away from Kaithal, Kalayat is a block quarter of District Kaithal. Standing on an old mound, Kalayat is an ancient place associated with Kapila muni, the exponent of Sankhya system. The name 'Kalayat' seems to be derived from Kapilayat. Ancient sculptures of historical importance have also been found from the site.

According to traditions, during the 7th-8th century AD, a king by the name Salivahana ruled this area. However, he was under a curse to be lifeless at night. But, a chance happening of touching his finger in the mud at this site made him free from lifelessness. As a token of respect, five temples were constructed at that site. Of these, two brick temples are the only surviving examples of the Hindu architecture.

These temples are built in Panchayatana style of architecture and have a roughly square-shaped shrine. The striking and attractive feature of the temples shows the arrangement of the carved bricks, which are joined without using any type of mortar. On the *sikhara* or the topmost section, these are joined with each other as to make a beehive of patterns resembling the outlines of the façade of a rock-cut *chaitya* of Ajanta or Ellora. These temples are beautiful specimens of the Gurjara-Pratihara style showing an unravelled creative flowering in sculptural art which had evolved from the Gupta and post-Gupta edifices.



Ancient Mound known as Raja Karan-ka-Kila (Thanesar), District Kurukshetra

The ancient site known as Raja Karan-ka-Kila is a huge mound, almost 10-metre high and located about 5 km south-west of the Thanesar city. The excavation in the main mound revealed a three-fold sequence. Period-I was characterized by pottery, usually associated with the NBP Ware. The earliest occupation in this part of the mound seems to have begun by about the 4th century BC. Period-II assignable to *circa* 1st-3rd century AD, was marked by the occurrence of plain red ware and red polished ware. Among the finds, the most notable were three clay sealings bearing legends in Brahmi script of the early centuries of the Christian era and a few terracotta figurines. Thereafter, the site remained deserted till it was re-occupied in the medieval times. Period III was characterized by the use of *lakhauri* bricks and pre-Mughal glazed ware. The remains of complex seem to have formed part of late medieval fortification. Another interesting structure of this period was *hauz* of *lakhauri* bricks, plastered with lime. Another mound located 200 m to the east of the main mound revealed a protohistoric habitation, belonging to the late phase of the Harappan culture. A structural complex of mud-brick walls consisting of two rooms was exposed during excavation.

Theh Polar, Siwan, District Kaithal

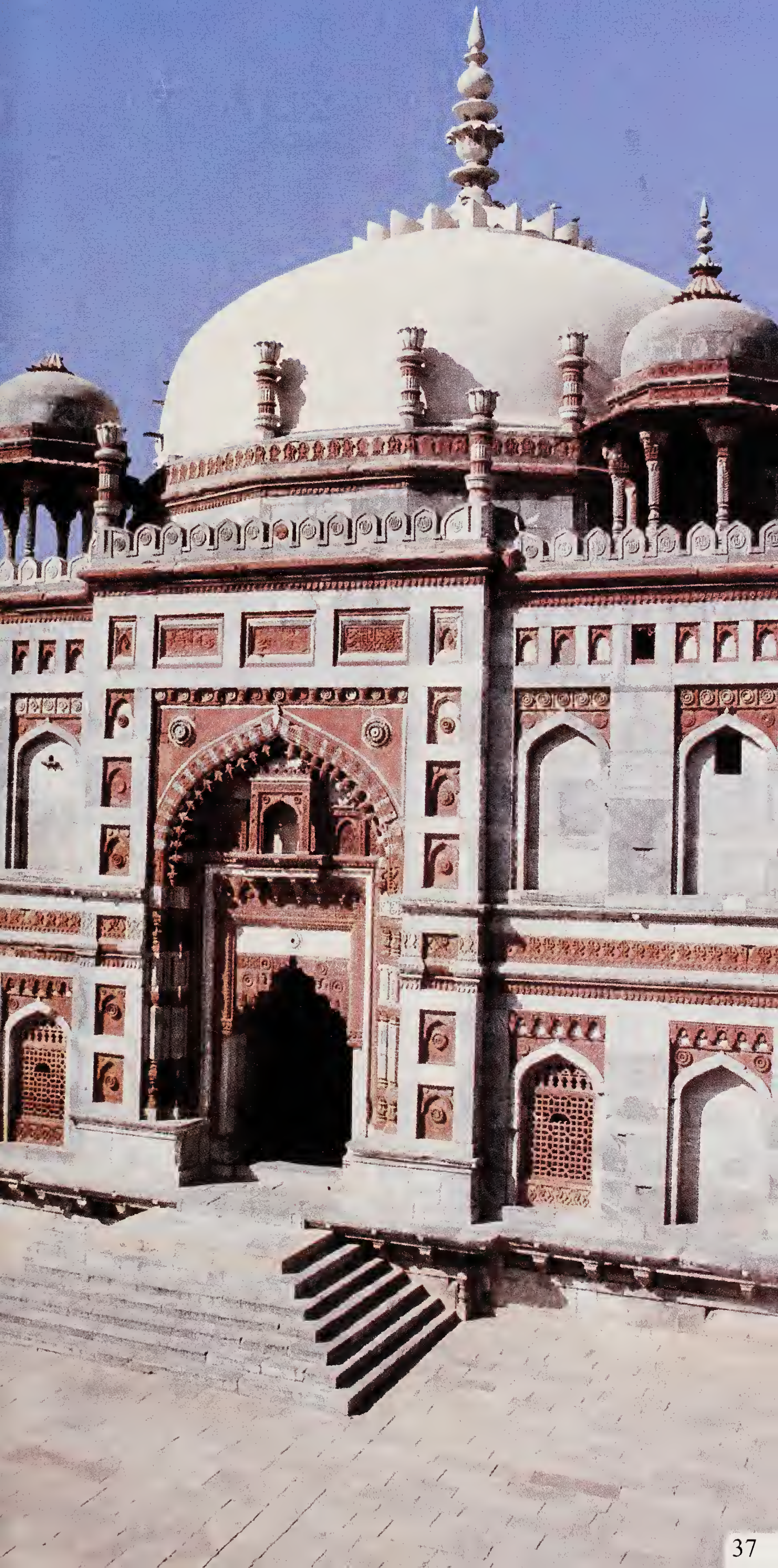
This ancient mound is situated south of the Saraswati river, 4 km and 10 km from Siwan village and Kaithal respectively. A local tradition describes Theh Polar as the abode of the sage Pulastya Muni, an ancestor of Ravana. 'Polar' is a corruption of the original name 'Pulastya'. 'Theh' means a heap of ruins of an old settlement. There is a tradition that Theh Polar marks the site of an ancient village destroyed before the *Mahabharata* war. However, there is no evidence of the existence of this place before the beginning of the first millennium BC. Of the three large mounds, two were measuring 480x 635x 15.5 feet and 779x 690x 10 feet were partially excavated by H.L. Srivastava in 1933-34. Around 465 antiquities, yielded from excavation, consist of coins, clay seals, beads, pottery, copper vessels and other minor finds.

Silver punch-marked coins bearing symbols like the sun, six-armed *shadara-chakra*, three-arched hill, coins of Indo-Parthian, Kushan, Kidara Kushan, Yaudheya, Indo-Sassanian, Shahi coins of the 'bull and horseman' type, copper and silver coins of early Mughal period, as well as a large number of seals and sealings and other antiquities, indicate that this site was inhabited and flourished from the beginning of the 1st millennium BC up to the early Mughal period.

Narnaul

Narnaul (28° 02'N ; 78° 06'E), headquarters of the District Mahendargarh, is situated on the Ajmer-Rewari railway line at a distance of 135 km from Delhi. According to the legend, Narnaul is referred to in *Mahabharata* as Nara Rashtra where it is narrated that en route the Chambal valley from Hastinapur, the youngest Pandava brother Sahadev, gained control over this town. Another tale says that one Raja Nun Karan, named this place as Narnaul after his wife. Legends also associate it with hoary past, when it was called Nandigrama. Later, it seems to have been associated with the memory of Rigvedic seer, Chyavana, who had his hermitage under the shadow of the Dhosi Hill. Very little history, before the medieval period, is known of Rathor-Rajputs of Narnaul. Subsequent to that, in AD 1137, a Muslim saint warrior Hazrat Turkman, popularly known as Shah Wilayat, is said to have come to Narnaul with jewels in one hand and sword in the other. He fought many battles with the native Rathor-Rajputs but was killed during one such fight. A tomb and a mosque, later built, still stand in the town. Under the Lodi rulers, it was the residency of a Commissioner and Ibrahim Khan, the grandfather of Sher Shah Suri, also held this assignment. During the reign of Akbar, Narnaul was a flourishing township and had a mint (Taksal) - the famous Jalali coin was issued from here. Nawab Shah Quli Khan was later appointed Governor of Narnaul who built many fine buildings and gardens. The Marathas also took over the town for sometime. Finally, the Britishers assigned it to the Raja of Patiala, as a reward for services rendered by him in suppressing the rebellion.

The successive occupations by the officers of court of Delhi, have left important impressions in the form of some tombs and secular constructions as a mark of

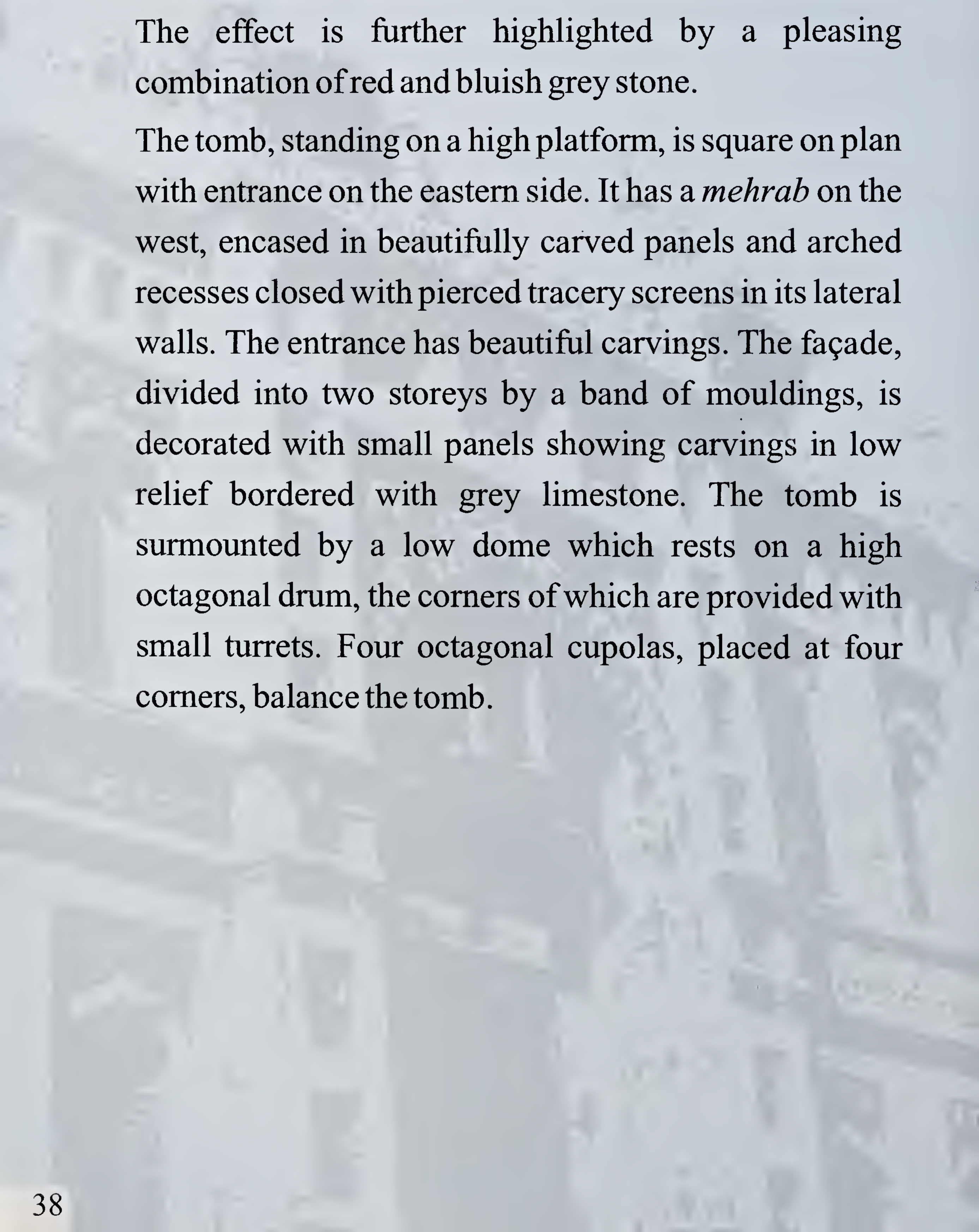


feudal system. A good number of architectural edifices are located in the town, having great historical significance among which three - Shah Ibrahim's Tomb, Jal Mahal and Shah Quli Khan's Tomb - have been declared protected as monuments of national importance by the Archaeological Survey of India

Shah Ibrahim's Tomb

This beautiful tomb was built by Sher Shah Suri (AD 1538-1546) under the supervision of Sheikh Ahmad Niyagi, a famous architect, over the grave of his grandfather Ibrahim Khan, who died at Narnaul in AH 927 (AD 1518). This mausoleum is characterized by its massive outlines, bold arches, painted ceilings, pierced tracery screens, cupolas, turrets and glazed tile works. The effect is further highlighted by a pleasing combination of red and bluish grey stone.

The tomb, standing on a high platform, is square on plan with entrance on the eastern side. It has a *mehrab* on the west, encased in beautifully carved panels and arched recesses closed with pierced tracery screens in its lateral walls. The entrance has beautiful carvings. The façade, divided into two storeys by a band of mouldings, is decorated with small panels showing carvings in low relief bordered with grey limestone. The tomb is surmounted by a low dome which rests on a high octagonal drum, the corners of which are provided with small turrets. Four octagonal cupolas, placed at four corners, balance the tomb.



Shah Quli Khan's Tomb

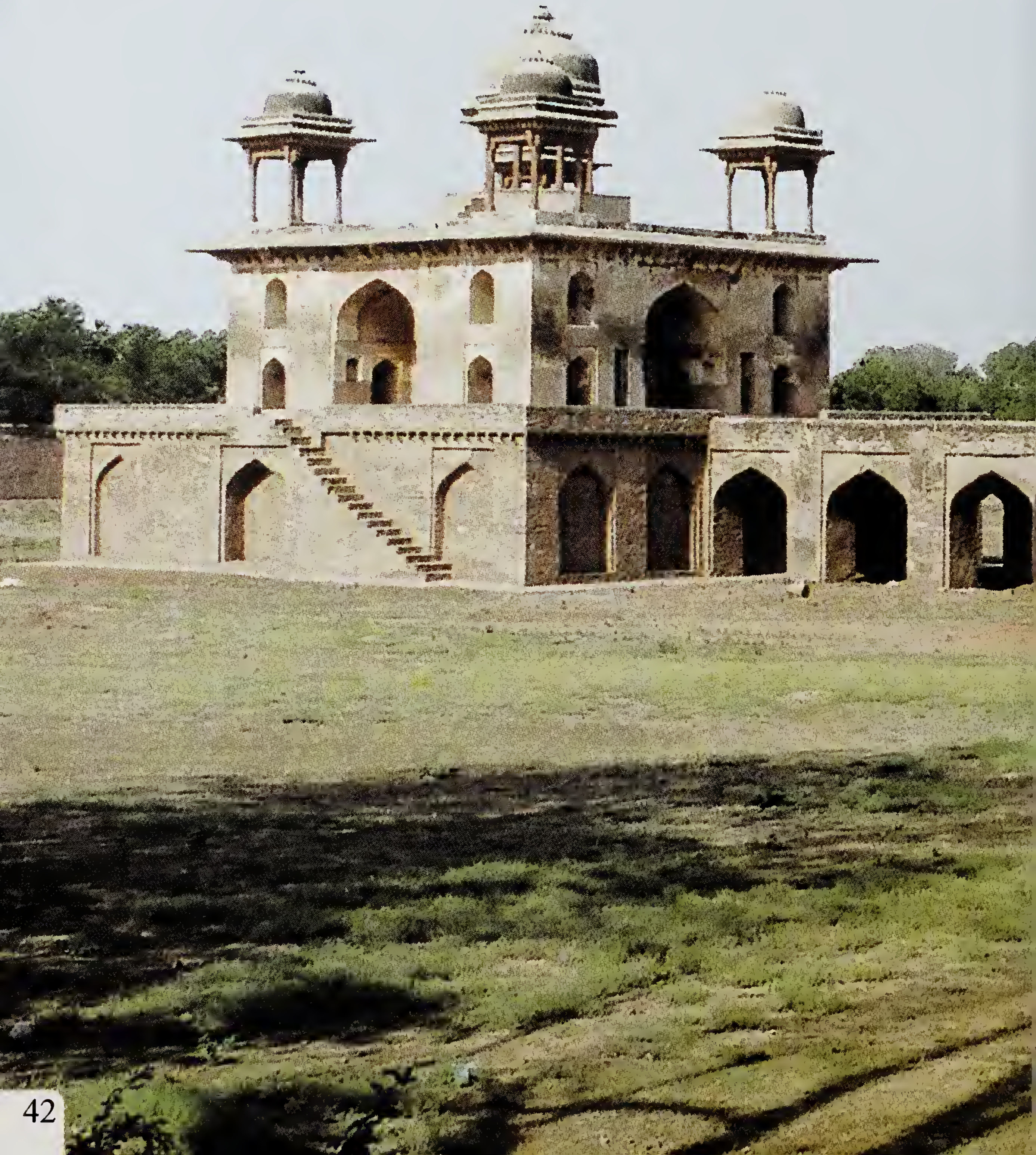
This tomb was built by Shah Quli Khan himself in AH 982 (AD 1574-75). The interior and exterior of tomb is octagonal on plan having a narrow passage supported on projecting brackets running all along the base of the arched openings and recesses. All eight sides of the tomb are equal and contain, besides the entrance on the south, seven arched recesses formed entrance and three recesses, placed along the cardinal point, are plain, while the remaining four exhibit the half-dome double portal. The small rectangular panels, encasing the arches, show shallow recesses in which geometrical patterns are carved in low relief.

It has six graves. Near the central grave stands a marble pillar having a square base and an octagonal shaft. The tomb is crowned with low dome sitting over high octagonal drums. It is small but a very fine monument. Constructed in bluish grey and red stones, this is yet another variation of the tomb styles of the Pathans.

Jal Mahal

Standing in the centre of large tank, this pleasure house was built by the Governor of Narnaul, Shah Quli Khan, in AH 999 (AD 1590-91). The entrance to the palace is from the north side through a gatehouse, meant for guards from where a causeway resting on sixteen arched spans lead to the palace. It consists of a square central chamber with four small double-storyed chambers joined by corridors, placed at four corners.

Four staircases, two each in the northern and southern faces, give access to the upper storey of the corner



chambers. The interior surface has fine plaster and the colours used are dull red, indigo and yellow. The four half-dome porches attached to the sides of the main chamber are likewise treated with fine lime plaster over which are executed floral and geometrical motifs interspaced with Persian verses painted in black letters cut in relief. The roof of the central chamber is crowned with an octagonal cupola surmounted by a hemispherical dome and balanced by four smaller cupolas, as placed over the corner chambers.

Panipat

Panipat (29° 23’N ; 76° 58’E) is situated about 34 km south-east of Karnal on the Grand Trunk Road (NH No. 1). The antiquity of Panipat goes back to *Mahabharta* times, where it is mentioned that the town was one of the well known five *patas* or *prasthas* which were demanded by Yudhishthira from Duryodhana. The circumstantial evidences associate Painted Grey Ware culture of about 1000 BC with the lower levels of the ancient site at Panipat. During medieval period, the town was used as the gateway to India by the foreign invaders.

At that point of time, it was the great battle-field that witnessed history taking turns with the fighting of three

important battles of Panipat fought between Babar and Ibrahim Lodi; Hemchandra Bhargara (Hemu) and Akbar; and Ahmad Shah Abdali and Marathas in AD 1526, 1566 and 1761 respectively.

After the revolt of AD 1857, the tomb of Ibrahim Lodi was rebuilt and a memorial like an obelisk was erected at (Kala Amb, Panipat) where Sadashiv Rao Bahu, the Indian hero of the third battle of Panipat was believed to have died. At present, a brick pillar, with an iron rod fence marks the site and bears an inscription in English and Urdu. The English version reads. ***"This pillar marks the site of the Black Mango Tree near which was fought the third battle of Panipat between Ahmad Shah Abadi and Maratha confederacy in AD 1761.***"

Obelisk commemorating the Third Battle of Panipat (Kala Amb)

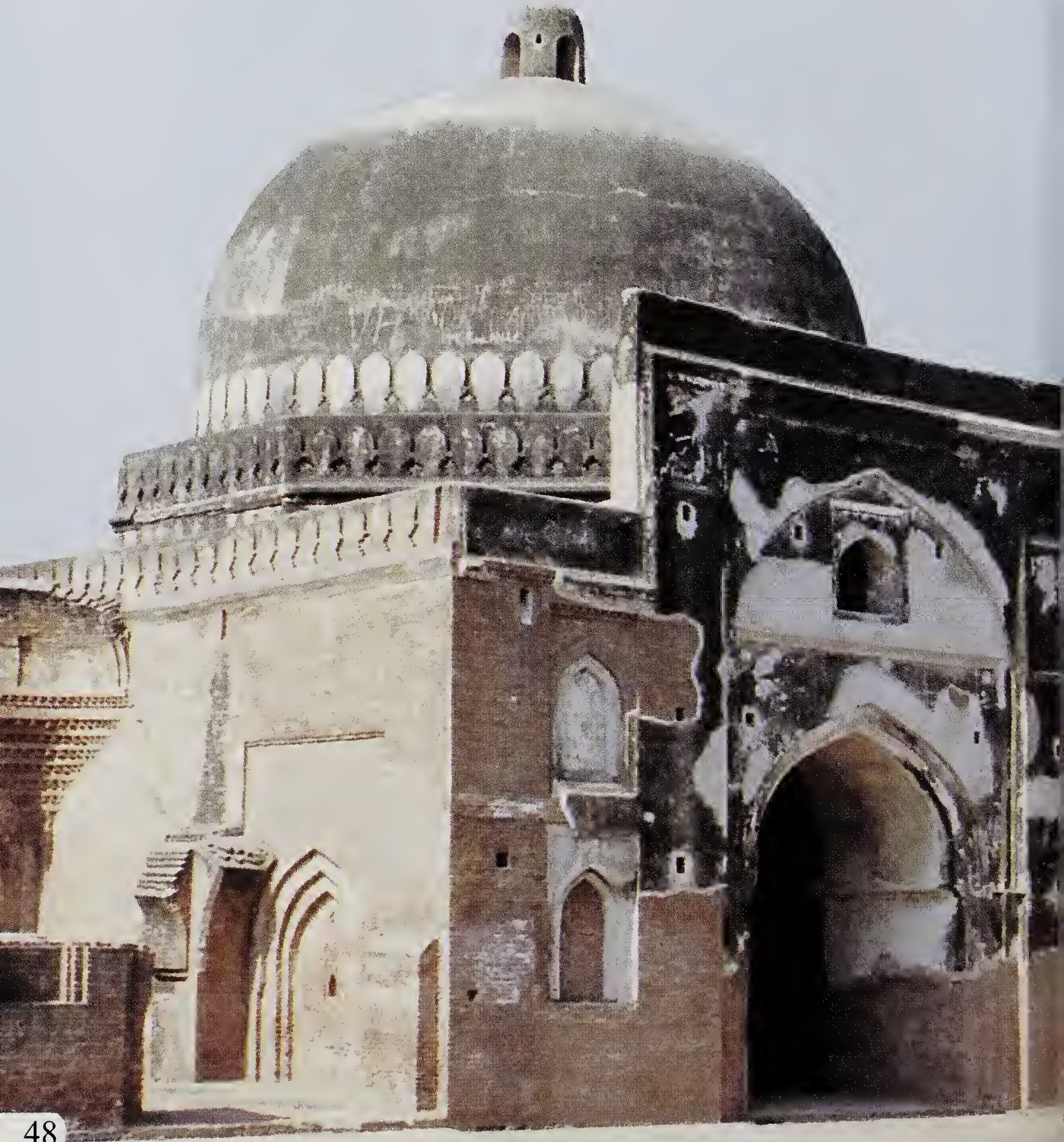
Ibrahim Lodi's Tomb

This open grave built over a double-terraced platform is approachable from two sides. It marks the final resting place of the last Sultan of Delhi - Ibrahim Lodi (AD 1517-1526) - who was killed while fighting against Babur on 21st April, 1526 during the first battle of Panipat.

Kabuli Bagh Mosque

The mosque was built by Sultan Babur after the first battle of Panipat to commemorate the victory over Ibrahim Lodi in AD 1526.

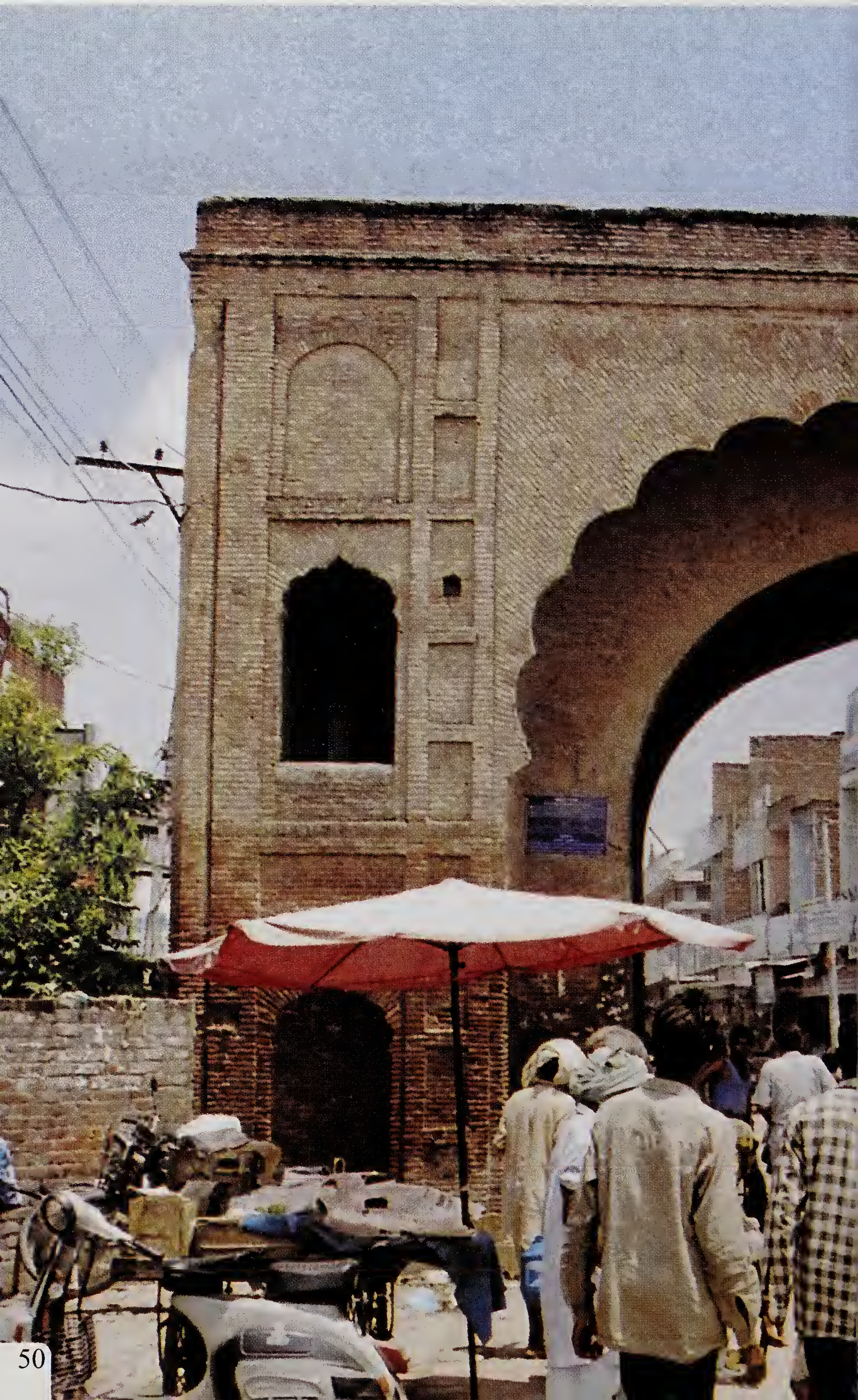
The mosque, situated inside an enclosure having octagonal tower at its corner, has its entrance on the north. The gateway, built of brick with red sandstone facing, consists of a limited bracket type opening encased in a huge arch, the spandrels of which are decorated with arch recesses encased in rectangular panels. The main prayer hall, square on plan, has



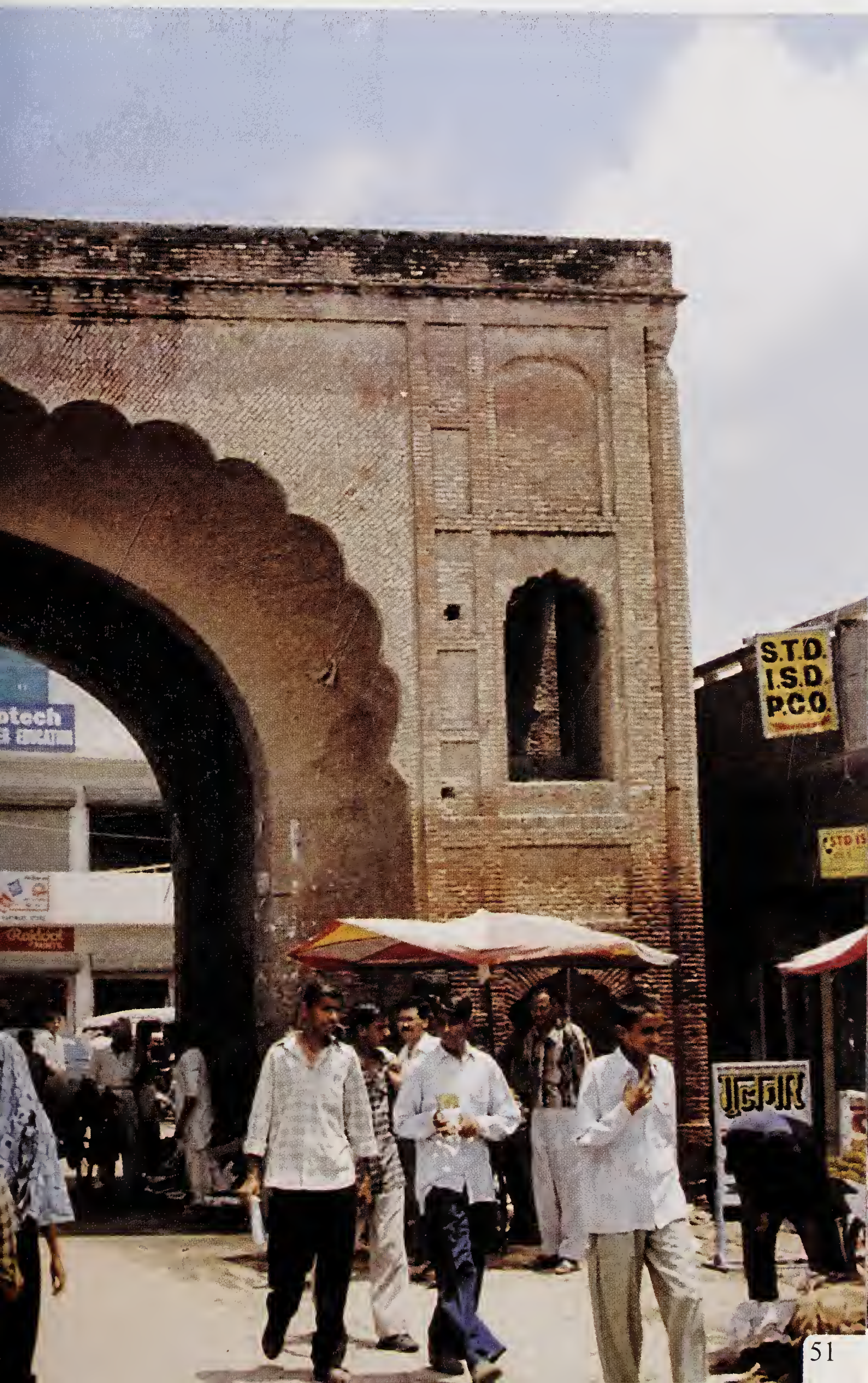
annexes on sides and its high façade divided in panel, is plastered with lime. Each annexe has nine bays which are crowned with hemispherical domes sitting on low drums, the domes of the central bays being bigger than the flanking ones. The central prayer hall has cells on either side of *mehrab*, which is engraved with verses from the holy *Quran*. The three inscriptions - one on the entrance gateway and other two over the central *mehrab* - display the date of completion of the mosque in AD 1528-29.

Bab-i-Faiz Gate

The gate, known as Bab-i-Faiz Gate (meaning for comfort of the world) is the main entrance to the town of Panipat, was built by Nawab Sahiq in AH 114



(AD 1733). It comprises two arched openings placed at either end of the passage. The sides of the outer multifoiled arches are decorated with panels and arched recesses while the inner one has casing of red sandstone .



Karnal

Karnal (29° 42' N ; 76° 59'E), headquarters of the district, is a land of hoary antiquity and legendary traditions. It stands on a high bluff of River Yamuna which once flowed in its immediate vicinity. The river, later shifted its course about 11km to the east. The town is said to owe its foundation to Karna, Champion from the Kaurava side in the epic war of the *Mahabharata*. In medieval times, the place appears to have lost its importance. Plundered in AD 1573 by Ibrahim Hussain Mirza in his revolt against Akbar, its neighbourhood was laid by Banda Bairagi in AD 1709.

Later, in AD 1739, it was the scene of Muhammad Shah's defeat by Nadir Shah. At the time of its accession in the British territory in 1805, the town became a part of the Delhi area. Karnal was included in the Panipat district which was created in 1824. In 1851, it was made a tehsil of the Panipat district with the tehsil headquarters at Gharaunda. In 1854, Karnal became headquarters of the district and in 1868 that of the tehsil too.

Kushan Stupa

The remains of Kushan Stupa are located at the village Asandh (ancient Asandivat) about 40 km south-west of Karnal. Asandh has been mentioned in the *Brahmanas*, *Sutras*, *Ashtadhyayi*, *Mahabharata* etc. and must have been an important town. It has a huge mound, partly covered by the modern town, which yielded Painted Grey Ware, early historic pottery, Kushan coins and bricks, Yaudheya coins and medieval relics. The stupa whose remains are locally known as Jarasandh-Ka-Kila, must have originally been a very gigantic structure as it still rises to a height of more than 25 meters. It shows a circular drum with an elongated dome. The core was filled with earth and brick-bats between the walls which formed the spokes. At the place in an exposed section, as many as forty-four courses of a circular wall were noticed. The bricks used are approximately 34 to 35.5 cm X 21.5 to 23 cm X 5 to 6 cm in size. Kushan coins, pottery and other relics have been found in the vicinity of the stupa.

Kushan Stupa, Asandh, Karnal

Cantonment Church Tower

This tower once formed as a part of the St. James Church which was constructed in AD 1806, shortly after the establishment of the cantonment at Karnal. In AD 1841, when the cantonment was shifted to Ambala, the Church was dismantled. But this tower of the Church, built from public donation, was left standing. The top storey of this four-storeyed tower is provided with semi-circular Roman arches. The entire surface is plastered in lime and shows fine work of panelling.

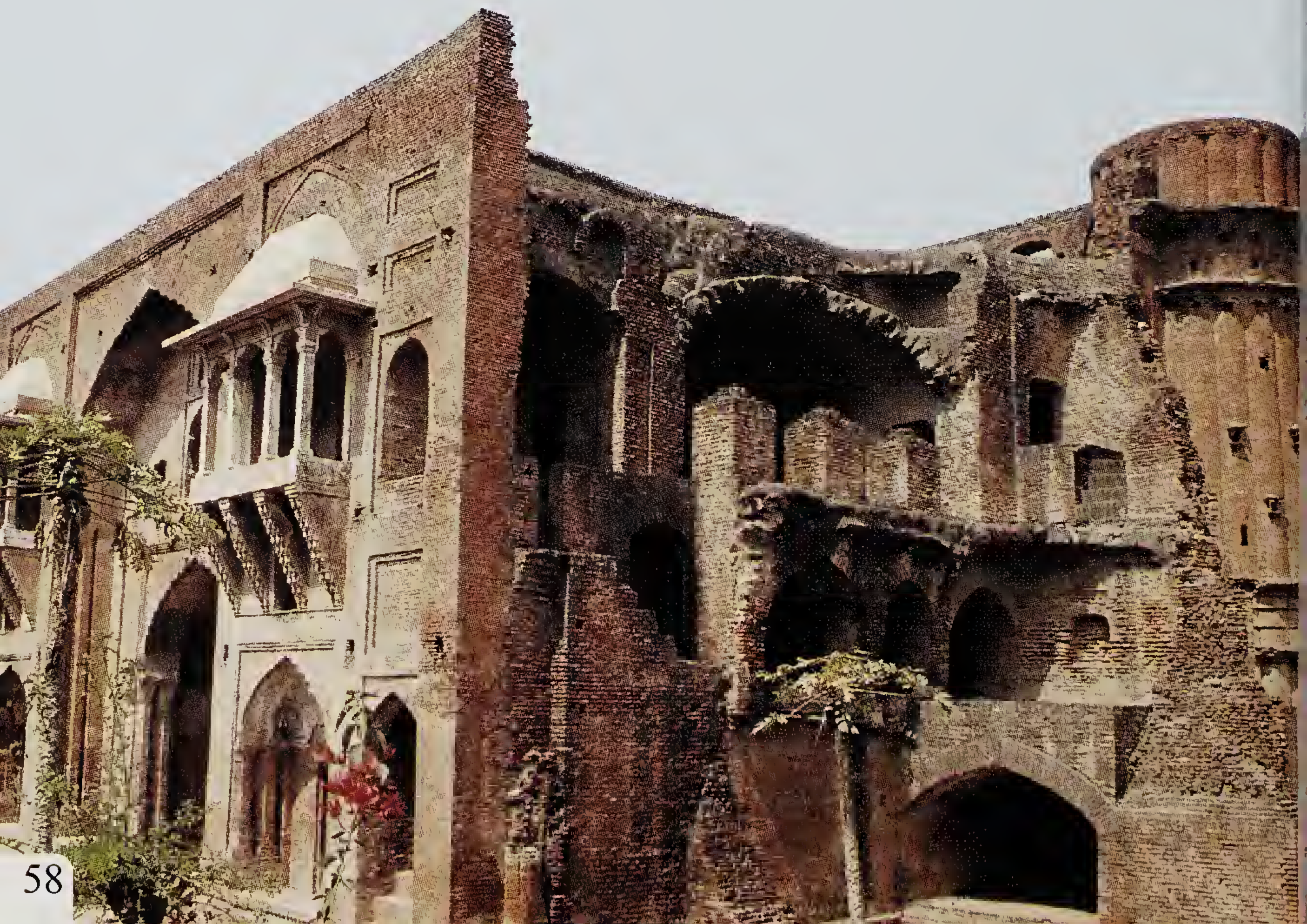
European Soldiers' Graves

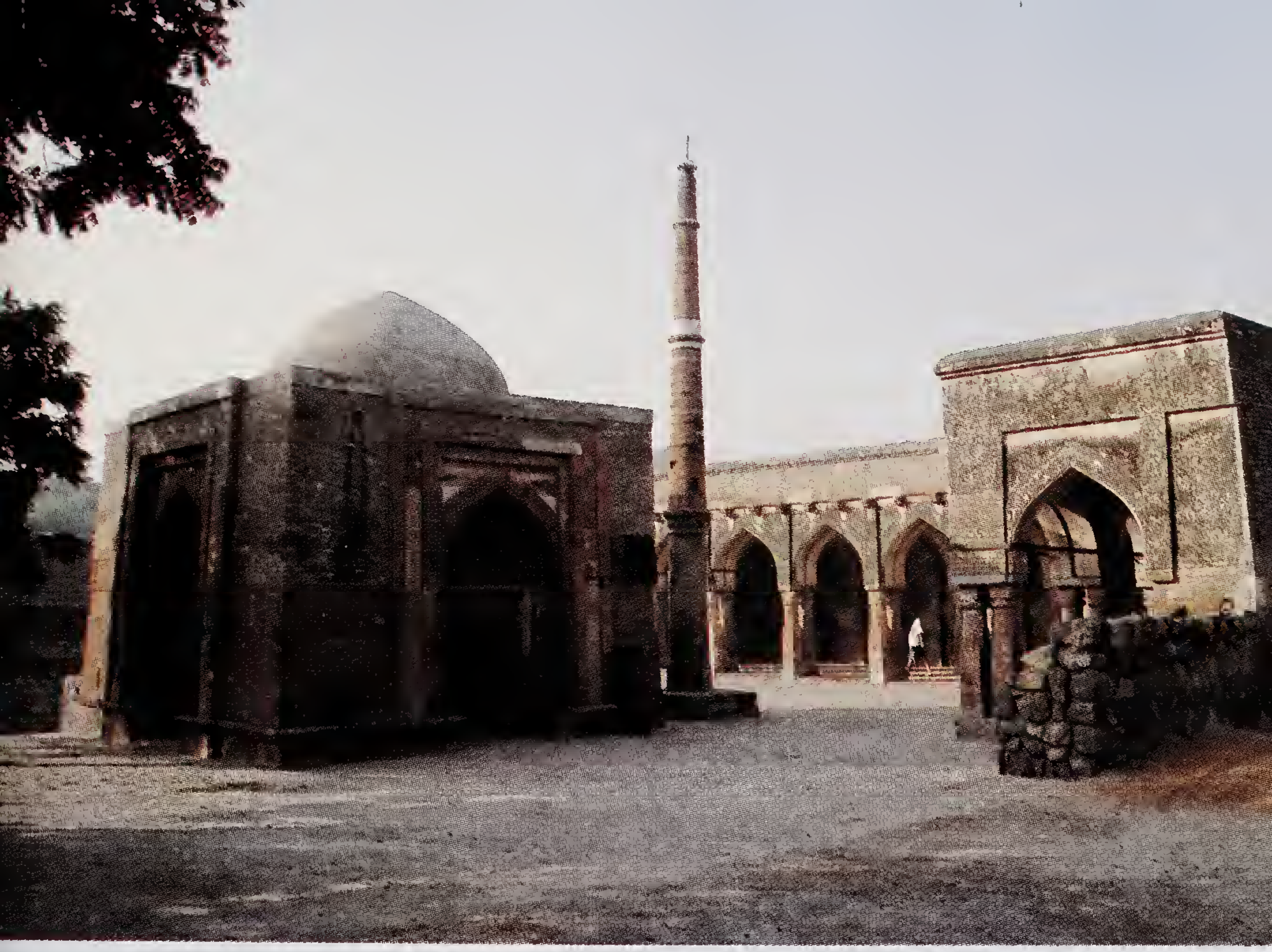
The cemetery, measuring about 122x76 sq metres, with a boundary wall of about 2.5 metres high containing 500-odd graves of European soldiers, lies south-west of Karnal.

Gateways of Old Mughal Sarai, Gharaunda

The massive gateways, including the Sarai is located in a small town - Gharaunda, are situated on the GT road, 16 km north of Karnal. It was built during the reign of Mughal emperor Shah Jahan. It is said that Babur camped at Gharaunda before the battle of Panipat in AD 1526. Two gateways were built by the duo - Mamu and Bhanja - without consulting each other. The three-storeyed gateway, built of brick tiles, has central domed chambers on either end of which have arched openings. The inner side of the gateway is lower in height and is provided with projecting balconies. In the wings, flanking the central passage, are cells and staircases leading to the terrace.

The exterior façade, exuding an imposing look, is decorated with panels on either side of the multifoil arched-openings with projecting balconies, resting on brackets at the first floor level. At the outer ends are placed semi-circular and angular flutes .





Firoz Shah's Palace, Hissar

The foundation of the present town of Hissar (29° 10' N; 75° 44' E) was laid by Firoz Shah Tughlaq (AD 1351-75) in AD 1356. He adorned his new town 'Hissar-Firozah' with palaces, mosques, gardens, canals and other public buildings. A full account of the foundation of this town and its buildings has been narrated by the contemporary historians. In the fort, a *Koshak* or Villa was so magnificently built that nobody could name its equal. This Villa consisted of several decorated apartments and possessed many mysteries. It was astonishing that anybody who happened to come in this *Koshak* and go around many apartments within, one would certainly land into the point from where one started. The central apartment was so dark that had it not been guarded, it would have been impossible to come out of darkness. The mosque, *lat* (pillar) and the domed building are also part of this *Koshak*.

The remains of the Firoz Shah's Palace are located in the fort wherein underground apartments still exist in good state of preservation. The palace is built of rubble masonry carrying thick lime plaster. Its arches, supported on red sandstone pillars, carved in low relief, extricated from earlier Hindu temples, are reused here. The palace complex consists of an open courtyard on the sides of which are placed two to three storyed structures. In the massive western wall of the palace is embedded a passage from where steps lead to the terrace.

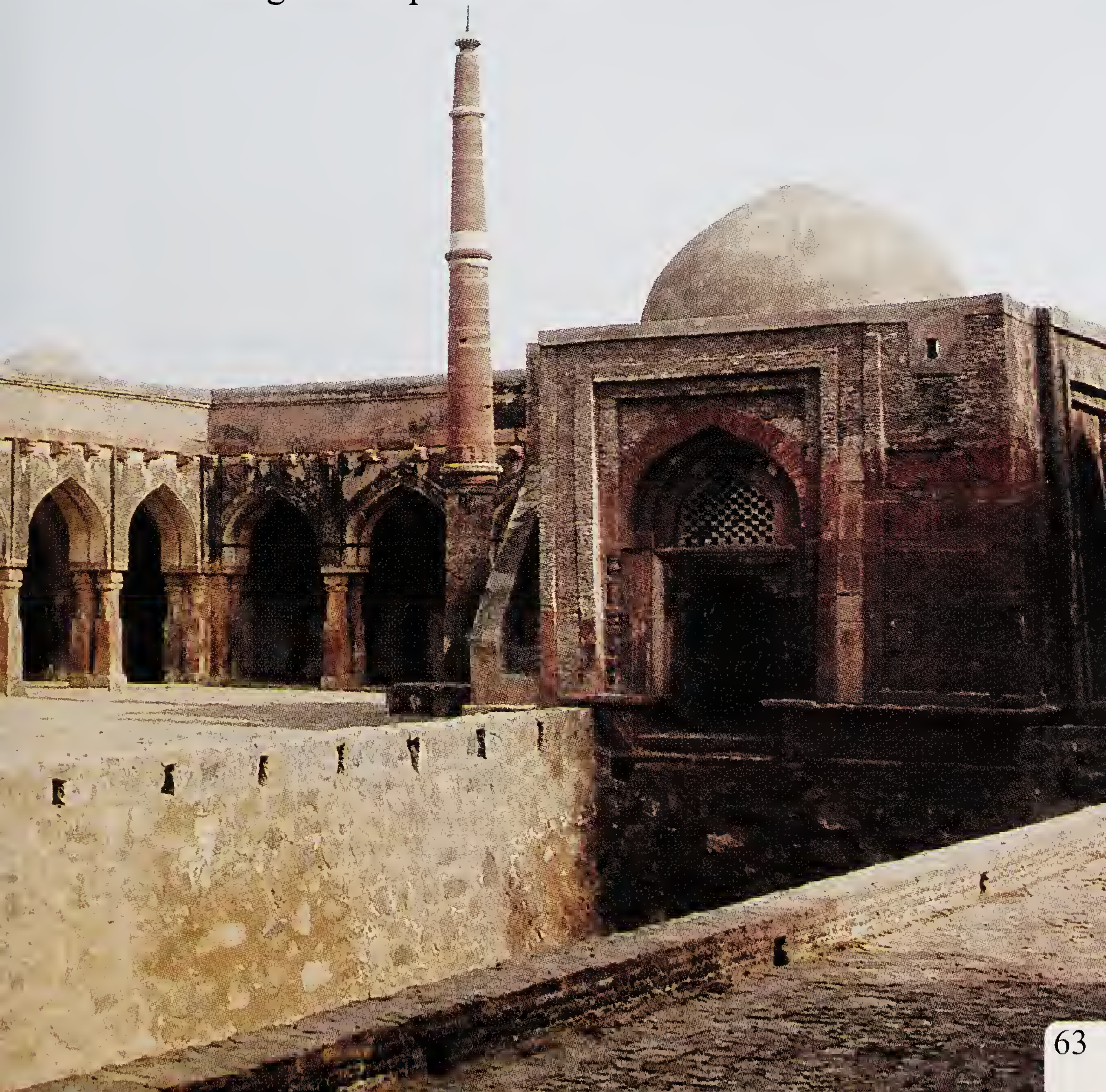
The passage meant for troops guarding the palace, is provided with arched holes and includes a bastion, the hollow core of which has a pillared hall connected with other rooms and cells of the palace.

Lat-ki-Masjid, Hissar

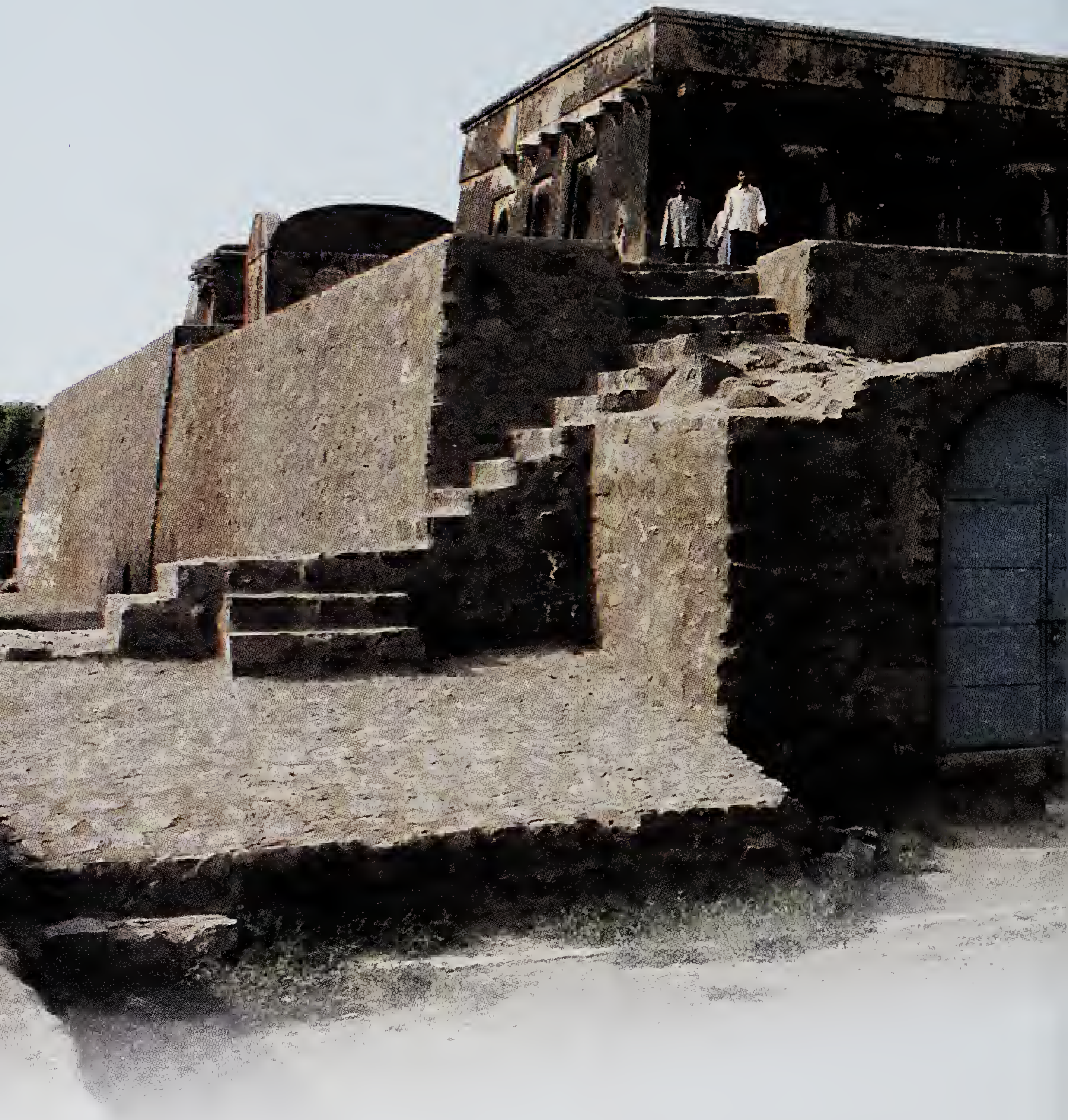
The mosque, popularly known as Lat-ki-Masjid, was built by Firoz Shah Tughlaq. A unique example of Tughlaq architecture, the mosque comprises a building having an L-shaped ablution tank and a *lat* (pillar). The mosque is built partly of red and buff sandstone and partly of rubble masonry having thick plaster over it. Stone pillars showing floral and geometrical designs in low relief, extricated from Hindu temples, support the main arched openings and recesses in the hind wall. One pillar bears an inscription assignable to the 9th-10th century AD. The main prayer hall has nine bays and a carved *Kiblah* and pulpit in the western wall. A flight of steps descends from the prayer hall to the tank through underground chambers. To the northern end of the mosque at right angle, is attached a pavilion having three arched openings. Within the courtyard, placed to the north-east, is a *lat* after which the mosque is named. The *lat* consists of two parts - the lower portion is of buff sandstone and the upper one is that of red sandstone. The lower portion is a part of one of the pillars erected by Asoka, the traces of a line in Mauryan-Brahmi characters is visible atop the shaft

while the genealogy of Firoz Shah's family in Tughra-Arabic characters is carved in high relief on the cylindrical shaft of red sandstone. Behind the *lat* stands a beautiful domed building having a square chamber showing moulded and panelled decorations in red sandstone.

It has openings on all the four sides which are provided with pillars supporting pierced tracery screens. The sloping walls and its other architectural features, no doubt, indicate that it is of Firoz Shah's time; but it is difficult to explain for what purpose it was built. Sources relate that it was the entrance to the mosque. Local tradition says that it connects with the underground passage leading to Hansi. Another tradition tells us that it was meant for keeping the imperial treasures and guarded by soldiers. The walls of the first storey have cladding of red sandstone up to the niche and the rest of the dome is of masonry construction. There are two ways of narrow steps, one from outside and the other from inside, leading down to the underground square chamber.



Gujri Mahal, Hissar



Gujri Mahal was built by Firoz Shah (AD 1351-75) for his beloved Gujri, a native of Hissar, with whom he fell in love during one of his hunting expeditions. Situated outside the fort, the palace imbibes characteristic features of Tughlaq architecture such as massive tapering walls thickly plastered and having narrow openings. A lot of material extricated from earlier Hindu temples has also been reused here. Standing on a raised high battered wall, having underground chambers, the palace consisting of a *baradari* or a square structure and a pavilion is approached by a flight of steps. The *baradari* has twelve arched entrances on each side.

All entrances, except one, are provided with stone door frames. Twelve stone pilasters embedded in standing pillars divide the inner span of the roof into nine bays each carrying a hemispherical dome and decorated with fine paneling work in lime plaster. Concealed within the walls of the *baradari* are two staircases leading to the cells underneath. The exterior walls, above the arched openings, are provided with beautifully carved red standstone brackets. To its west, is a roofless mausoleum with a platform containing five graves and a small flat-roofed mosque having three entrances.

Prithvi Raj Chauhan's Fort, Hansi

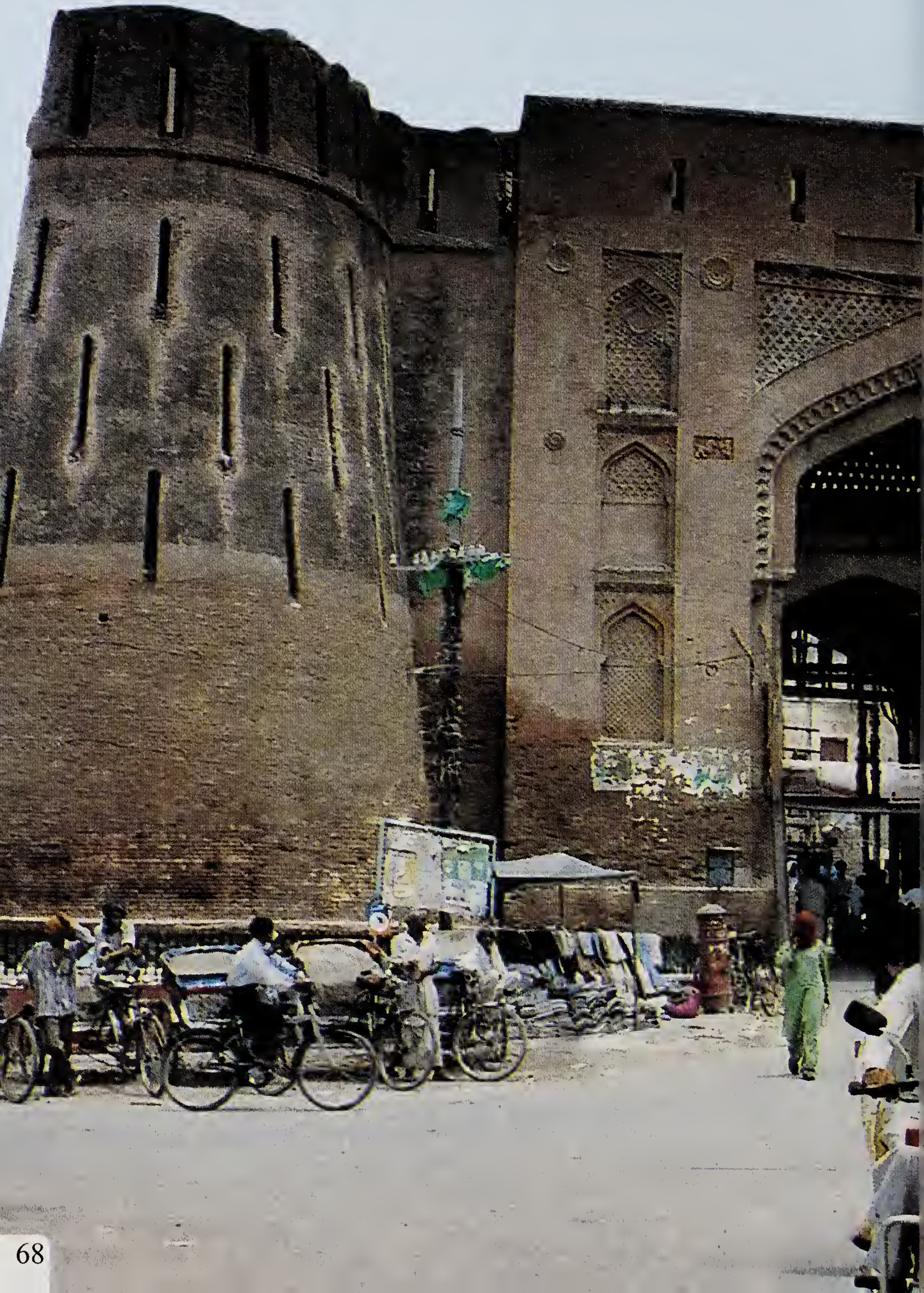
Situated at a distance of 26 km east of Hissar on the Hissar-Delhi Road, the fort of Hansi (29° 7' N; 75° 58' E) is located on a high ground. This extensive complex, according to tradition, was built by Rai Pithora or Prithvi Raj Chauhan, the last Hindu ruler of Delhi. Accordingly to the legendary source, the fort was gifted to Prithvi Raj Chauhan, and, later, it was destroyed by Mohammad Ghori. Traces of the original fort still exist having burnt brick rampart, relieved with bastion at regular intervals and was surrounded by a moat. During the medieval period, the fortification wall was rebuilt and a few buildings were added inside. These included a big hall *(baradari)* having eighty-four arches dividing

the entire span into fifty bays standing on thirty-six pillars, an entrance gateway, a *dargah* or grave of Sayyid Sahid Wali Nimat-ul-lash, locally known as Miran Sahib, and a mosque built close to the *dargah*, the pillars of which depict Hindu motifs of the 9th-10th century AD. The fort was once again renovated during the 19th century when a gateway having a round arch with a high curtain wall on top was added.

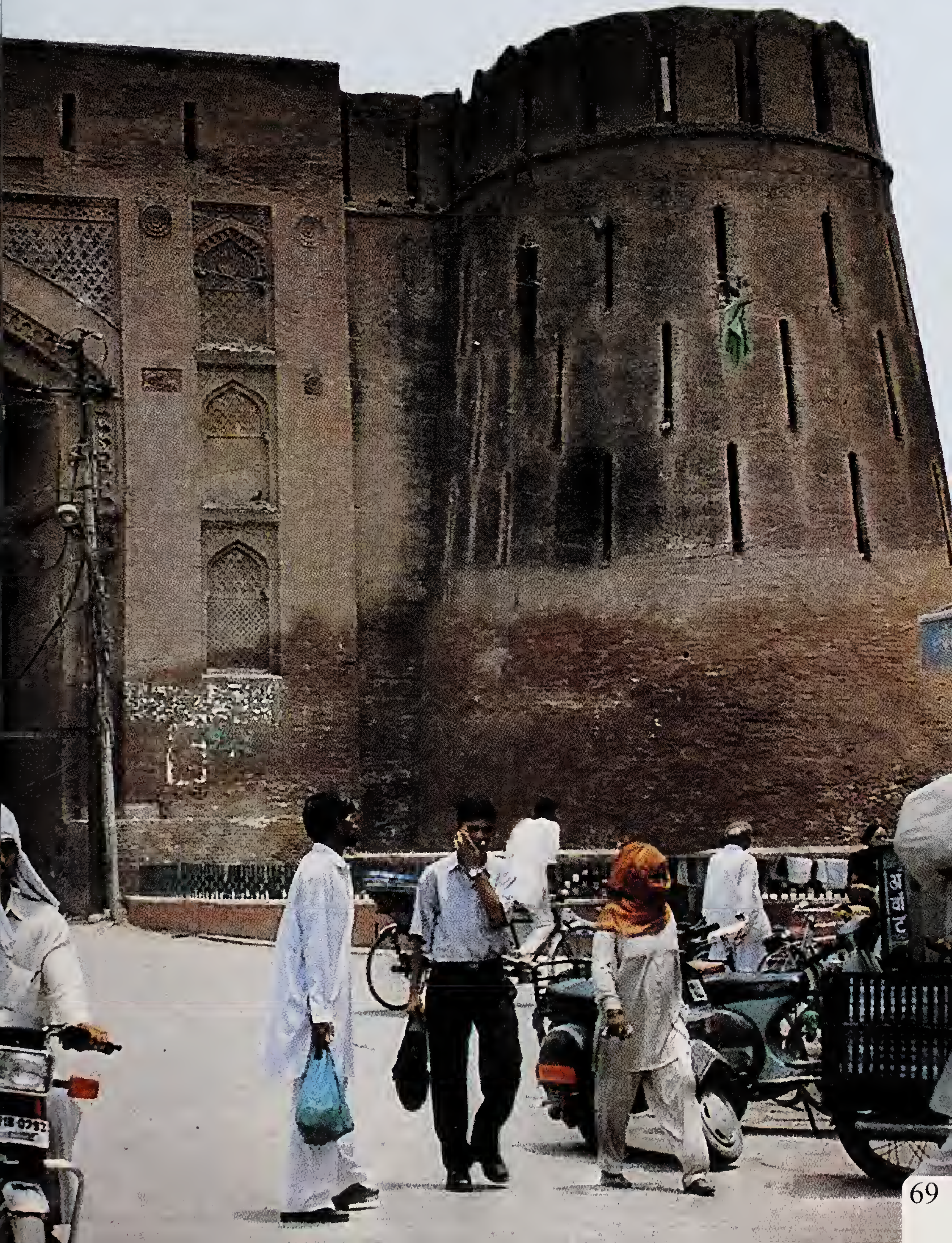
It has guard rooms and the central passage is paved with huge carved stone blocks of temples. A significant structure within the fort is a *hauz* in which rain-water was harvested and drawn out from a well attached at the end. In 1982, forty-seven images belonging to the Jaina pantheon were also found from the fort.

Barsi Gate, Hansi

The old town of Hansi is a walled settlement, with five gates opening in different directions - Delhi Gate to the east, Barsi Gate to the south, Umra Gate to the south-west, Hissar or Char Qutb Gate to the west and the Siasai or Gosian Gate to the north. These gates, with the exception of Barsi Gate, are no longer in existence. As recorded in an Arabic inscription over the pointed arch of the gate, this imposing gateway was built by Hazrat Shaikh Jalalud-din Muhammad Sahib in AH 703, during the reign of Sultan Allauddin. The gate



rises to a height of over 30 metres and has been renovated several times. It is built of bricks and flanked by massive circular bastions on either side having gun slits in the core and at the top. The arched opening of the outer sides is encased in a panel on either side of which are three arched recesses placed one over the other. The spandrels of the arch and the recesses are decorated with glazed tile work in blue colour. The panel encasing the arched opening has full blown lotus medallions on the top while on the lower portion, on either side, is carved in relief the figure of a man holding a sword and fighting a lion.



Ancient Site of Agroha

Agroha (29° 20' N; 75° 38' E) remained an important centre of commerce and political development down to the medieval period as it was situated on ancient trade route between Taxila and Mathura. The site, traditionally believed to represent the site of Agreya republic, was referred to in the *Mahabharata.* It also finds mention in the *Ashtadhyayi* of Panini. A high and extensive mound is located at a distance of 22 km from Hissar town on the Hissar-Fatehabad Road unfolding the past glory of the place. The archaeological excavations, undertaken over here initially by Rodgers in 1888-89, re-excavated by HL Srivastava of the Archaeological Survey of India in 1938-39 and, later, by the Department of Archaeology, Haryana in

1978-80 have broadly confirmed a continuous sequence ranging from *circa* 4th-3rd century BC to 13th-14th century AD.

The period extending from the Saka-Kushan times to the early Guptas is distinguished by structural remains and red ware of medium fabric such as Kushan bowls, sprinklers, carinated *handis* and vases. The late Kushan to the early Gupta period is represented by the remains of brick structures. Discovery of a large Buddhist Stupa complex from this period is noteworthy. The important antiquities unearthed include copper coins of Yaudheyas, a terracotta seal bearing inscription mentioning *Maharaja Mahakshatrapa Mahasenapati,* a clay seal bearing a legend read as *Sri Sakasa* in Brahmi characters of the early Christian era, a terracotta

sealing with a legend *Sri Narayana Deva Prakrita* in Brahmi characters of the 3rd-4th century AD and a clay seal with legend *Sri (sa)Dhuvrndasya* in Brahmi characters of the 4th-5th century AD. Apart from these, good number of Gupta terracottas, sculptured pieces in Gurjara-Pratihara style, rings, antimony rods, beads and bangle pieces, iron objects and copper coins, etc. have also been found.

Ancient Site of Rakhigarhi, District Hissar

The twin villages of Rakhikhas collectively known as Rakhigarhi, lying on the north-east of Hansi at a distance of 32 km on the Hansi-Narnaund-Jind route, perhaps the most extensive of the known Harappan sites in India is located on the southern side of the once flowing seasonal Drishadvati river. Its dichotomous

plan indicated by the twin mounds is typically Harappan and the location, some 350 km to the east of Harappa, 190 km east of Kalibangan and 80 km to the east of Banawali, might suggest Rakhigarhi to be the eastern-most provincial capital of the Harappans.

Excavations at this site revealed pre-Harappan, Harappan and mature-Harappan cultures, represented by planned township having mud-brick as well as burnt-brick houses and drains. The ceramic industry is represented by red ware, types of which included dish-on-stand, vase, jar, bowl, beaker, perforated jar, goblet and *handis*. The antiquities included chert blades, terracotta and shell-bangles, beads of semi-precious stones, shells, terracotta and steatite, objects of copper, bone and gold. In recent excavations, the noteworthy find is a cylindrical seal depicting five Harappan signs and an alligator.

Lat of Feroz Shah, Fatehabad

Fatehabad (29° 31' N ; 75° 25' E) is situated 48 km of Hissar on the Delhi-Hissar-Sirsa Road. This *lat* (Pillar), over six metres in height, was erected by Feroz Shah Tughlaq, Sultan of Delhi (AD 1351-75). Consisting of two parts, the lower portion of the *lat* is of buff coloured chunar sandstone and the upper one of red sandstone. In reality, the lower portion is a part of one of the pillars erected by Emperor Asoka. Traces of letters in Mauryan Brahmi characters are visible atop the shaft. The cylindrical shaft of red stone above, is crowned with an *amalaka* topped by domical finial. According to a belief, Feroz Shah brought the Mauryan shaft from nearby Agroha or Hansi and erected it at Fatehabad, a town which he named after Fateh Khan, his favourite son.

Humayun's Mosque, Fatehabad

This open mosque was built by the Mughal Emperor Humayun (AD 1529-36) at a place where the *lat* erected by the Delhi Sultan Feroz Shah Tughlaq (AD 1351-75) was already standing. The mosque consists of an oblong open courtyard measuring 25 x 18 metres. To the west of this mosque is built a screen made of *lakhauri* bricks. The screen contains a *mehrab* flanked by two arched recesses on the either side. The inscription praising Emperor Humayun engraved in high relief on a light yellow limestone slab was found here and, later, studded into the right hand screen wall of the Idgah.

Ancient Site of Banawali, Sirsa

Banawali is situated about 14 km, towards north-west, from Fatehabad on the link road of Fatehabad-Banawali. It is one of the most important town sites of Pre-Harappan and Harappan cultures in the subcontinent. The site, most probably, lies near ancient bed of the Sarasvati. The excavation has yielded three-fold sequence of culture - pre-Harappan, Harappan and *Bara* or post-Harappan. The pre -Harappan assemblage (2600-2400 BC) is represented by the existence of well-planned houses, made of kiln-burnt and moulded bricks. Within these are found oval and circular hearths. The fabric of ceramic assemblage is

thin, light and painted in black. They are in the shapes of jars and vases. The finer variety of pottery comparable with Harappan ceramics included dish-on-stand, basins, troughs, jars and bowls. The other finds include beads of gold, semi-precious stones, terracotta, steatite and bangles of clay, shell, faience and copper. Harappan culture (2400-1990 BC) is marked by the presence of a well-planned fortified township laid in a radial pattern. The sophisticated red ware comprised dish-on-stand, 'S'-shaped jars, perforated jars, vases, cooking *handis*, beakers, basins and goblets etc. with animal and floral designs. A terracotta plough model is an important find.

The remarkable finds are chert blades, weights and gamesmen of ivory and bone, beads in gold and semi-precious stones, copper ornaments covered with gold foil, terracotta animal figurines and inscribed seals and sealings, charred barley grains, animal bones and fish-hooks. Interestingly, Harappan traditions in pottery, terracotta nodules and cakes continued in succeeding Bara period. The excavations made it clear that the Harappans brought with them the mature and well-developed traditions and lived side-by-side with the earlier residents.

Ther Mound, Sirsa

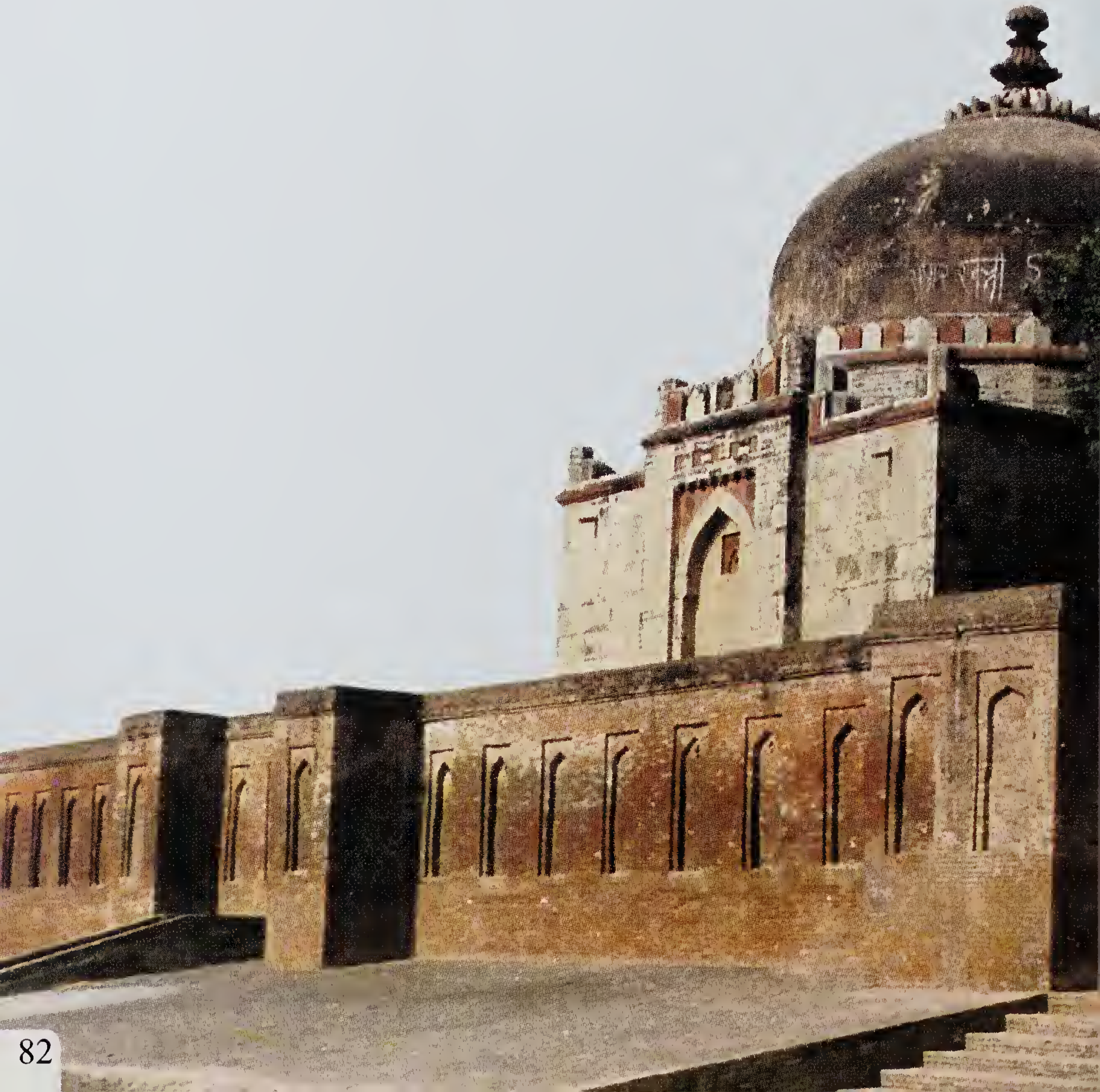
Sirsa is the District Headquarters and situated on the Delhi-Hissar-Fazilka National Highway, 82 km north-west of Hissar. Sirsa is said to be one of the oldest places of north India and its ancient name was Sairishaka, which finds mention in *Mahabharta* and Panini's *Ashtadhyayi*. Sirsa must have been a flourishing city during the 5th century BC as mentioned by Panini.

The remains of an old fort are situated in the south-east of the present town, which is known as 'Ther Mound' in local dialect. 'Ther' means a heap of ruins of an old settlement. The total area of this mound is about 5 sq km with height rising to 18.75 metres and surrounded by fields.

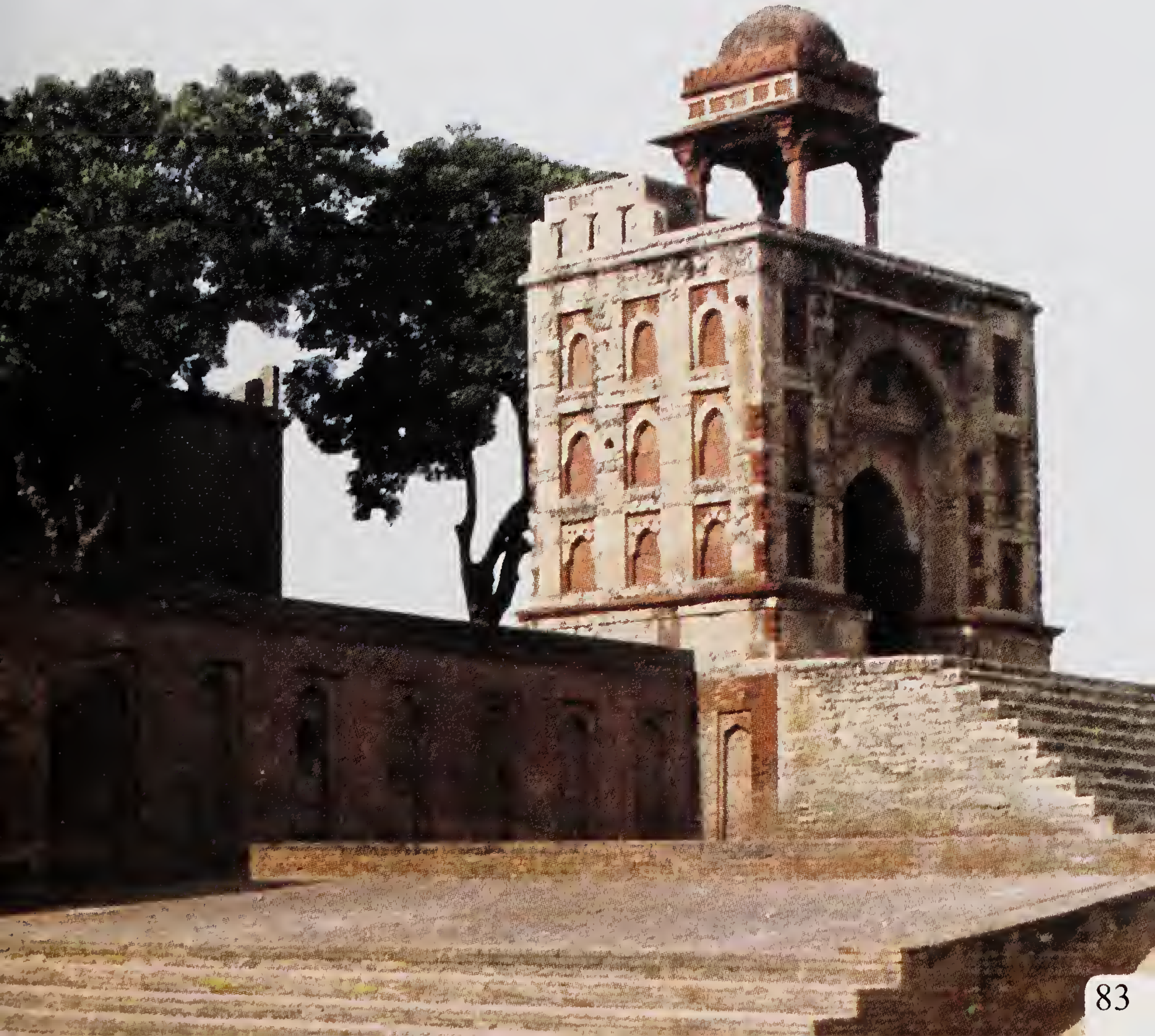
It lies in the south-east of Sirsa town and testifies the ancient most habitation. Most of the material has, however, been used for new construction. With the discovery of Yaudheya, Kushan, Pratihara and later coins and various early medieval sculptures, its ruins suggest its continued occupation up to the medieval times.

Tomb of Khwaja Khizr, Sonepat

Situated 40 km from Delhi and, also, at the same distance from Rohtak on the Rohtak-Delhi Road, Sonepat is the district headquarters. Built over the mortal remains of a local celebrity Khwaja Khizr, who flourished during the reign of Sultan Ibrahim Lodhi (AD 1517-26), this tomb, extremely revered by the local people, is among the few monuments where *kankar* blocks have been used together with red sandstone standing on a high platform and reinforced with square projections at the corners. It is approached through a flight of steps. The mausoleum, square on plan, has similar openings on the eastern and northern sides while, in the western wall, is located a carved *mehrab*. The ceiling of the chamber is decorated with floral designs executed in blue, yellow, green and dull



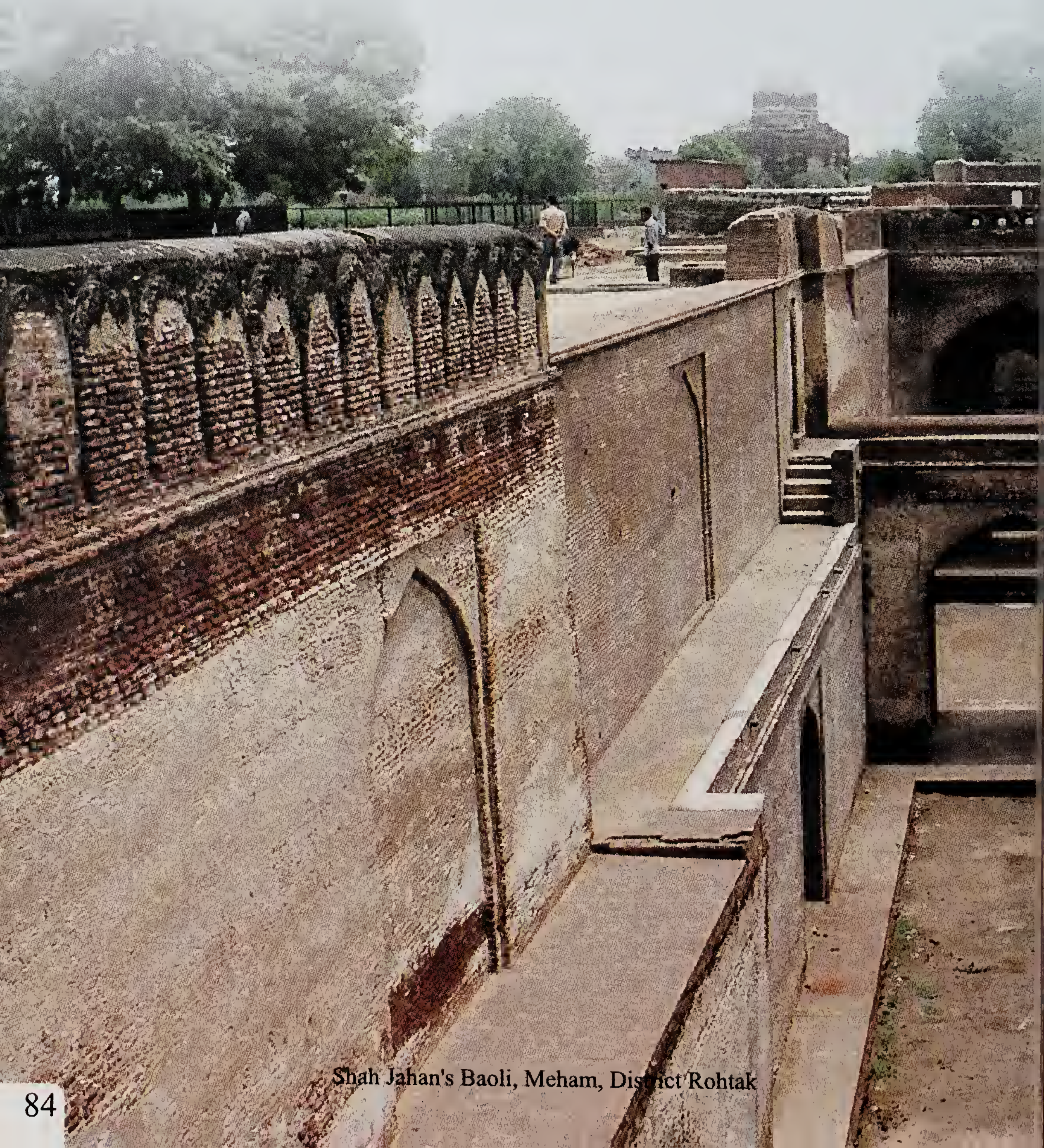
red colours. The burial chamber is surmounted by a hemispherical dome, resting on an octagonal low drum, crowned by a finial over an inverted lotus flower. The entrance gateway has two arched openings at the end of a central passage and is decorated with mouldings, lotus medallions and arched recesses. Above the entrance is a small arched opening, which is encased in an arch executed in yellowish *kankar* stone. The *kankar* stone arch, inturn, is encased by another arch of red sandstone, on the sides of which are carved pillars. The spandrels are decorated with full blown lotus medallions. In the centre is inscribed *Allai* in Arabic characters. The sides are divided into panels consisting of arched recesses and, on the top of broken parapet, are also inscribed with verses in Arabic characters.



Shah Jahan's Baoli, Meham, Rohtak

Meham (28° 54' N; 76° 75' E) is 20 km away from Rohtak on the Rohtak-Hissar Road. It is believed that this city is related to the *Mahabharta* period and was a part of an ancient fort.

This *baoli* is the finest and the best preserved one in Haryana. According to an inscription on the well, it was built by Saidu Kalal, a *Chobdar* to Emperor Shah Jahan in AH 1067 corresponding to AD 1656-71. The *baoli* is built of brick and black *kankar,* having three long flights of 101 steps, separated by landings, and leading to the water. At the end of the flight of steps in the circular well, subsidiary staircases are built within the thickness of the walls giving access to the landings.



Shah Jahan's Baoli, Meham, District Rohtak

Ancient Site of Khokrakot (Rohtak)

Rohtak is the district headquarters and situated on the Delhi-Ferozpur railway line, 71 km and 240 km north-west of Delhi and Chandigarh respectively. The ruins of the ancient town found on an extensive mound, locally known as Khokrakot, are identified with the town of Rohitaka, mentioned in the great epic *Mahabharata*, possibly the capital of Yaudheya *Gana*. The antiquities found here relate this site to the Harappan Civilisation. The existence of the town during the Kushan rule is testified by the recent recovery of Kushan pillar capital decorated with carvings of winged lions and riders. A large number of coin-moulds, Kushan and Yaudheya coins and coins of horseman and bull type are found. According to local tradition, the town was rebuilt by the Chauhan ruler Prithvi Raj in the 12th century and, later, destroyed by the Turk invaders.

The Group of Tombs at Jhajjar

Jhajjar is the district headquarters and situated on the Rohtak-Delhi Road, 33 km and 56 km south of Rohtak and west of Delhi respectively. The name of the town is said to be derived from its supposed founder, one Chaju, and, later, Chajunagar got corrupted into Jhajjar. Another derivation is from *Jhaajar*, a water vessel, because the surface drainage of the extensive countryside around runs into the town like a sink. The complex includes seven imposing tombs, six other structural remains and a huge water tank, all spread in an area of roughly 500 x 300 metres. Each structure is raised on a platform and approached by a flight of steps.

These have been constructed of lateritic stone blocks, mortared and plastered with lime mixed with brick bats. The seven tombs also have a mosque or *Idgah* attached. A few of these also have *chhatris* or cupola in the courtyard. Almost each one of these bear inscriptions providing valuable information. Of these, two carry painted decorations. The persons buried here were local celebrities. Besides, there are tombs of little importance which include Ghaibi Pir, Zahar Pir and Naugaza. A mosque, a resting place, a well and a tank surround the tomb of Naugaza.

Ancient Site of Naurangabad, District Bhiwani

Naurangabad is situated on the Rohtak-Bhiwani Road, 8 km east of Bhiwani. The early historical site of Naurangabad covers an area of 58.44 acres. A large number of Yaudheya, Indo-Greek, Kushan and Gupta coins have been found from this mound.

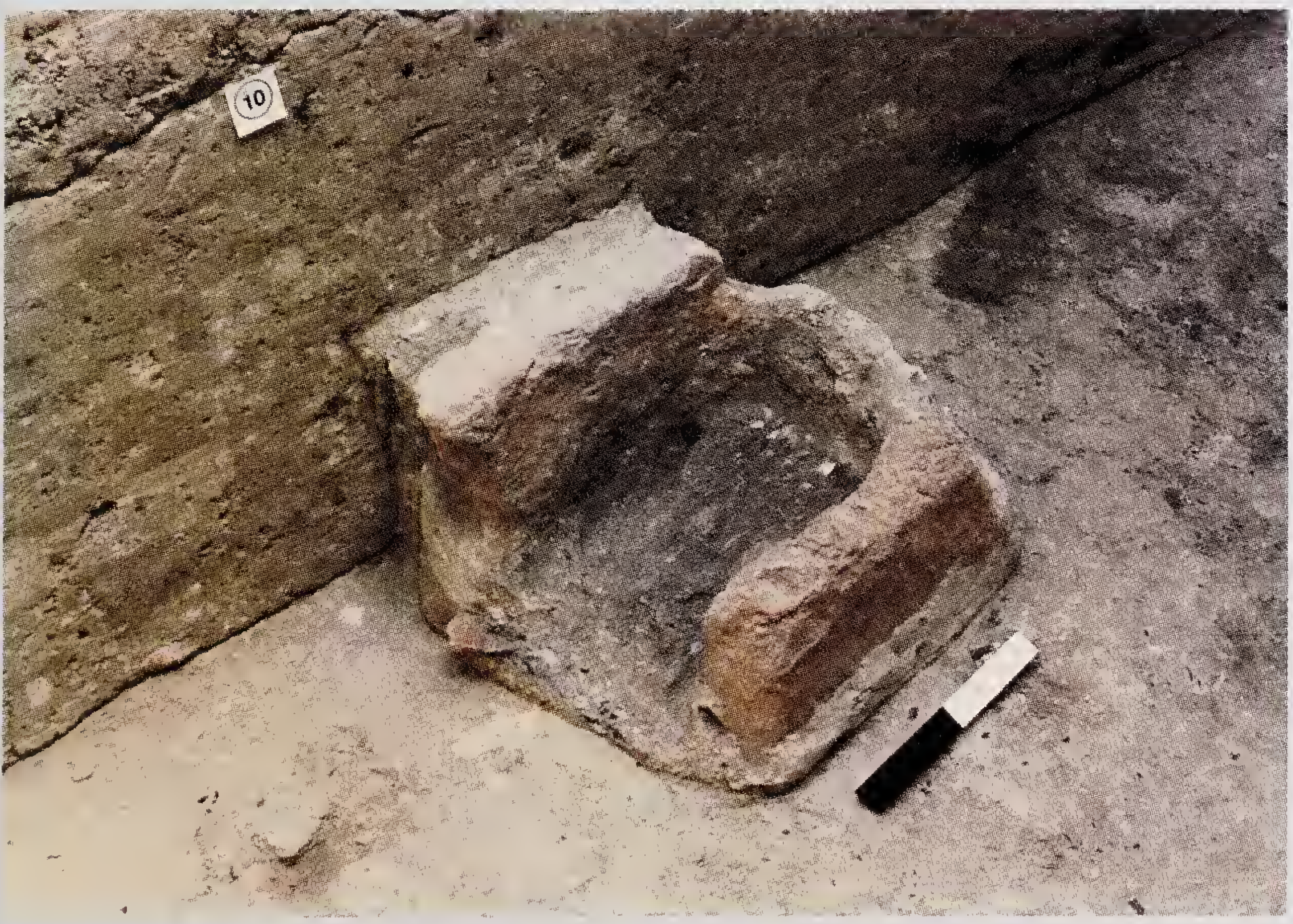
The punch-marked and un-inscribed cast coins discovered at Naurangabad and preserved in the Museum at Gurukul Jhajjar Museum, indicate that this town was the centre of trade and commerce. According to the legend, two terracotta Yaudheya seals found here indicate that Naurangabad was known as Prakritanakanagari. After the fall of Mauryas, this area was under the domination of Yaudheyas, a republican tribe. Their rule was short-lived besides Indo-Greeks who were succeeded by Kushans during the 1st century AD. The Kushans ruled close to 150 years until the brave Yaudheyas

Excavated structures

again affirmed their authority and drove them out from this area. Later, it was ruled by Guptas, Rajputs and Muslim rulers. The site was recently excavated by Excavation Branch, New Delhi of the Archaeological Survey of India. It revealed a sequence of three cultural periods, tentatively assignable to the Kushan, Yaudheya and late Kushan periods. The site emerged as a fortified historical town of North India in Period I. To this period belong a copper coin, terracotta plaques, saddled horse figurines and *ghata*-shaped bead.

In Period II, a series of floor levels along with burnt brick structure, copper coins, terracotta arecanut beads and human heads in Kushan style were found.

Period III is represented by two structural phases, burnt brick floors, mud floors, red and black-slipped wares, copper ring and coins, gold foil bead, iron nails, terracotta human and animal figurines, architectural fragments in stone, charred grains, etc.



Exposed floor level with hearth

Surajkund Masonry Tank, Lakarpur (Faridabad)

Surajkund, about 3 km south-east of Tughlaqabad (Delhi), lies in district Faridabad and can be reached by metalled road forking south 11.5 km from Qutb Minar on the Qutb-Badarpur Road (Delhi). A water tank, replicating a Roman amphitheatre, is believed to have been constructed here in the 10th century AD by King Surajpal of Tomar dynasty, whose existence is based on bardic tradition.

The tank is about 130 metres in diameter. There is a steeped stone embankment on a semi-circular plan to receive rain-water from the hills. It is believed that a temple of sun existed on its west, where certain carved stones were recently retrieved from the reservoir.

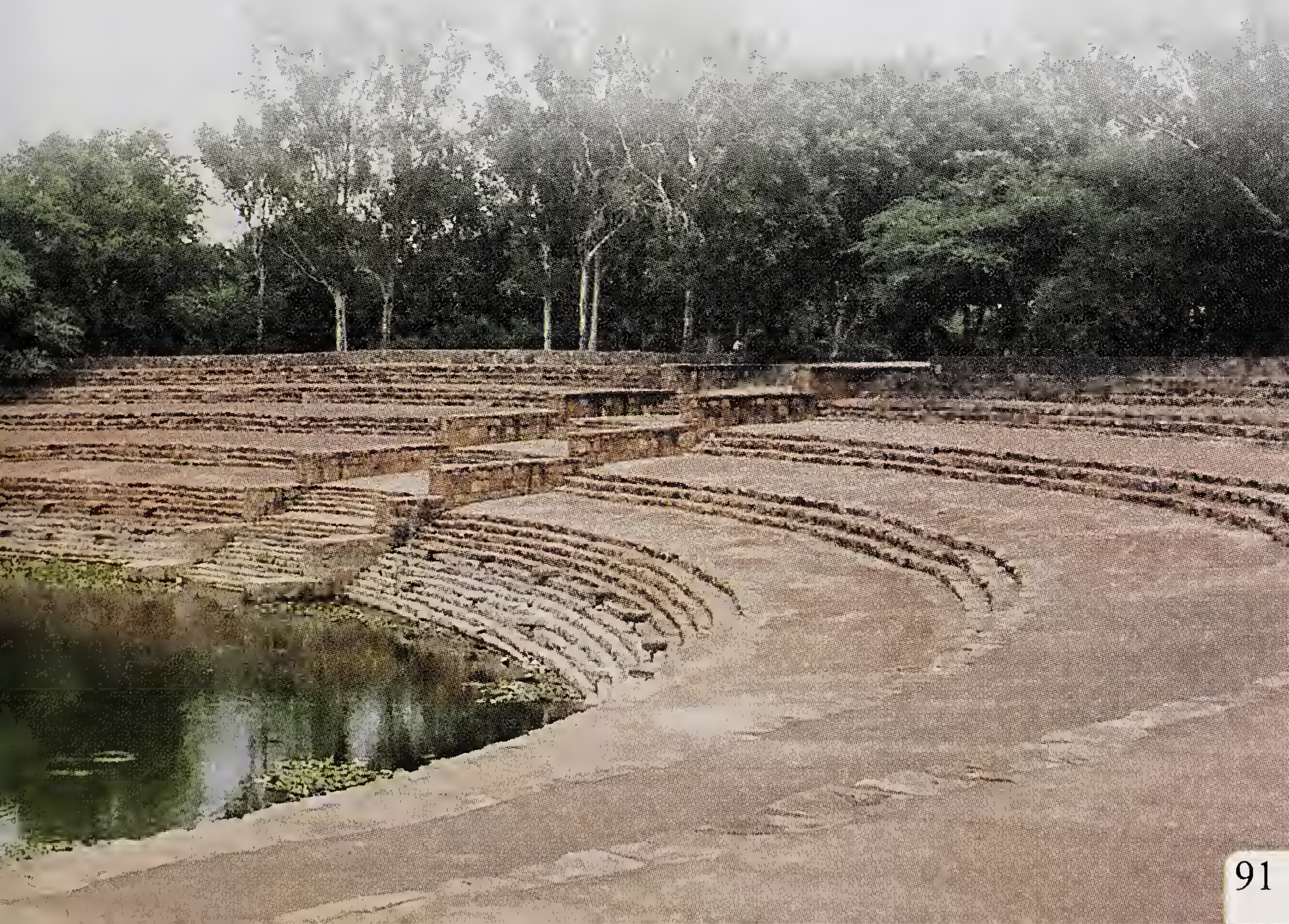
Feroz Shah Tughlaq (AD 1351-75), who took keen interest in irrigation works, had its steps and terraces repaired by laying lime concrete over them. Later, a small fortified enclosure, called *'Garhi'* was constructed above the western bank around the traditional site of the temple. A pool of fresh water, oozing from the crevices in the rocks, called *'Siddha-kund',* lies about 600 metres south of Surajkund and attracts thousands of pilgrims on certain holy days.

Dam (Bund) at Anangpur, District Faridabad

Anangpur is situated 23 km south of Delhi and 3.5 km from Surajkund. The Anangpur Dam is supposed to have been constructed by Anangapala-II around AD 1051.

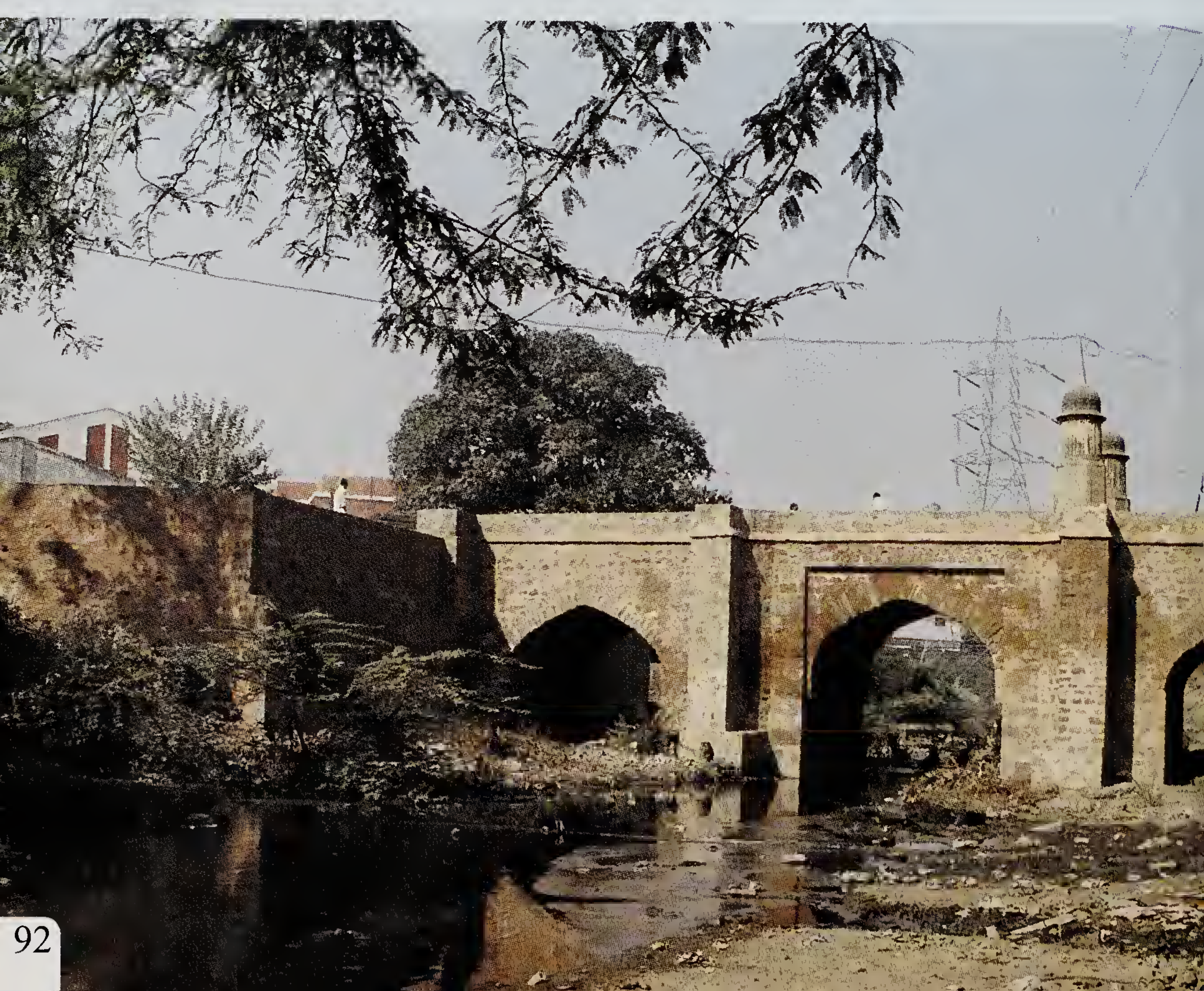
This ancient dam is battered on east with angular flanked steps at the southern and northern extremities. At the top, the dam is 19.8 metres while with the steps on the west and the batter (inclination) on the east, it grows to over 27.43 metres at the base. Its length is 101.2 metres. At the varying depths from the top of the bund, are seven drainage channels which ran through the thickness of the dam and could be sued to keep water up to certain depths. The sluice openings in the dam allowed the water to flow through ravine and irrigated fields below. The steps are made of ashlar blocks of stone, but like the rubble core, they are also laid in lime.

In the neighbouring hills also, ruins of some fortifications exist, which lent support to the popular belief that Anangpur represents the site of a town founded by King Anangapala.



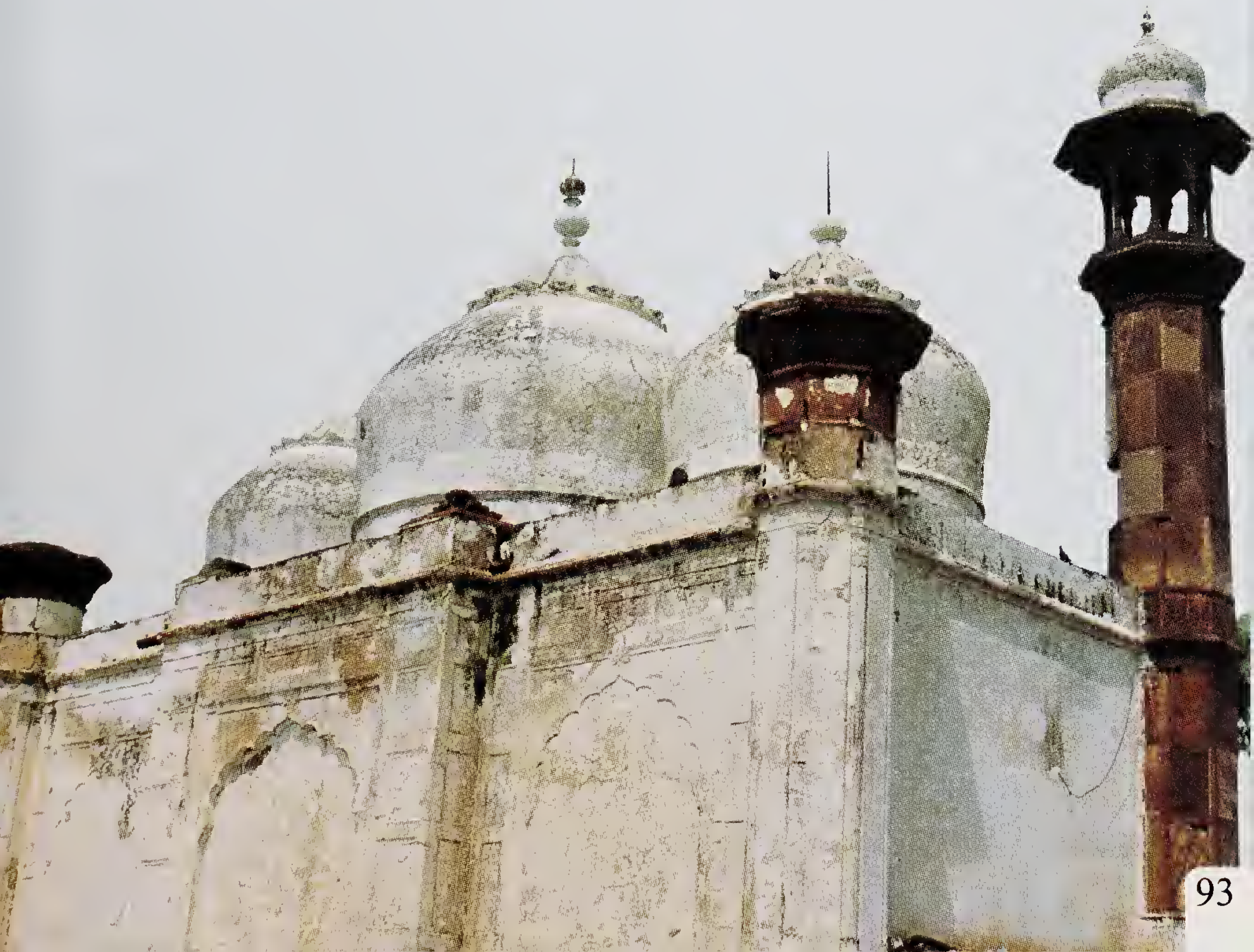
Mughal Bridge over Buddhia Wala Nala, Khwaza Sarai (Atmadpur), District Faridabad

As related in his memoir, Jahangir ordered that at the passage of every river, large or small convenient bridges be erected so that the illustrious travellers could pursue their objects without obstruction. One of the beautiful Mughal bridges over Buddhiawala Nala, an arched construction, is still in state of good preservation at Khwaja Sarai in Faridabad district. The bridge lies some 21 km from Delhi on the Delhi-Mathura Road and 1.5 km east of the modern bridge. Its present name is based on a tradition. An old woman *(budhia)* resided near the bridge while her sons were posted there. She would beguile the travellers and drop an appropriate hint to her sons regarding their strength. The sons would then overpower and rob them of their valuables. Rubble-built and paved with stone, the bridge consists of three arched openings, with minarets on its parapets. Of these four minarets, only two on the Delhi side still remain. The paved approaches to the bridge exist in excellent condition.



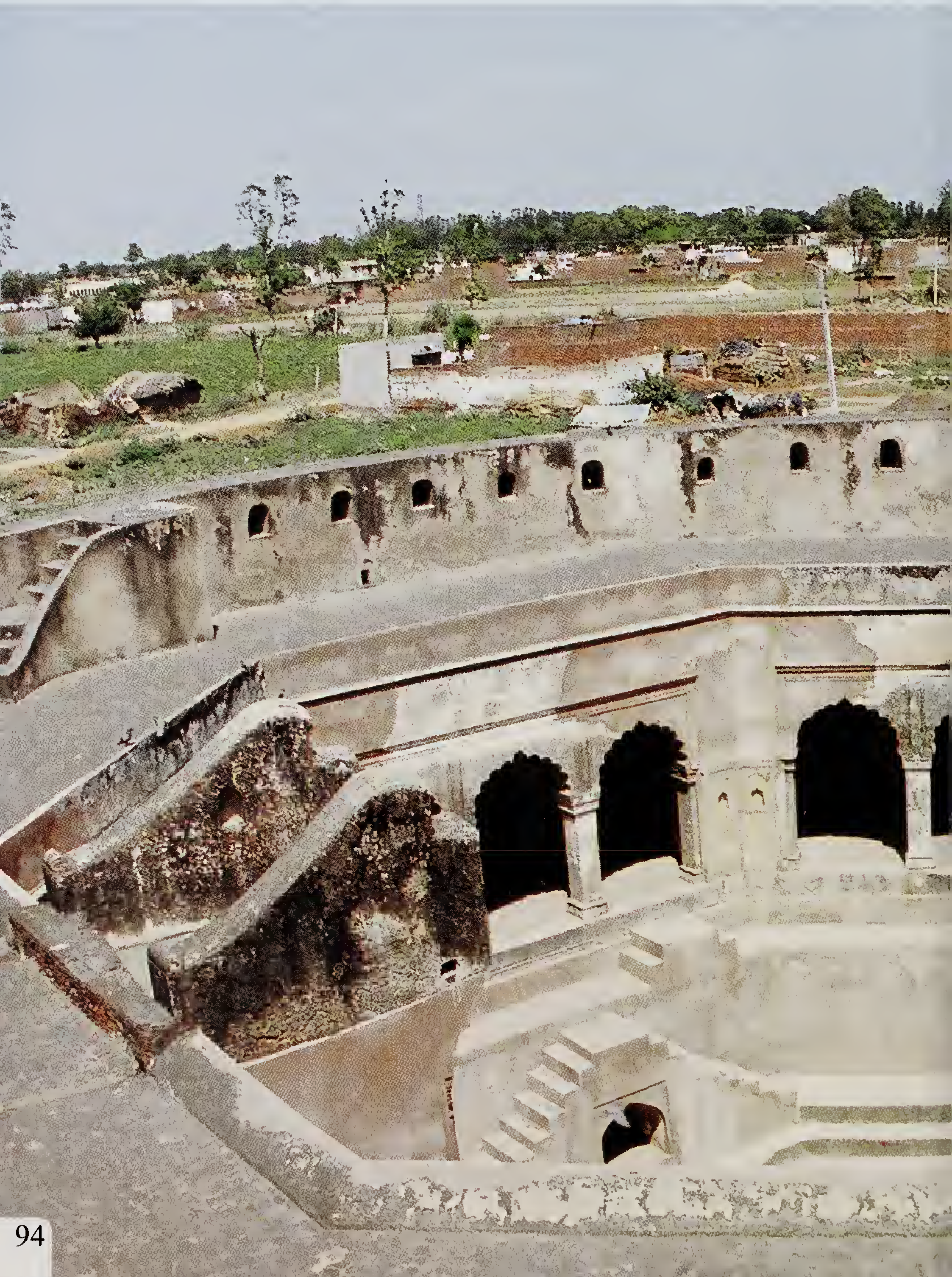
Mosque of Ali Vardi Khan at Sarai Ali Vardi Khan, District Gurgaon

The Sarai Ali Vardi Khan is situated to the north of Gurgaon Railway Station. The mosque, located at Sarai Ali Vardi, was built by Nawab Ali Vardi Khan during the reign of Mohammed Shah-II, the Mughal king of Delhi. It is said that the mosques of this type, with a Sarai and a well, were erected along the ancient Mughal routes at each 11th mile from Delhi to Ajmer for the convenience of travellers. First mosque, after leaving Delhi, is seen at Sarai Suhoul, second at Sarai Ali Vardi, third at Farrukhnagar and so on. The mosque, in question, had a platform in front of it and next ahead of the platform is a cistern.

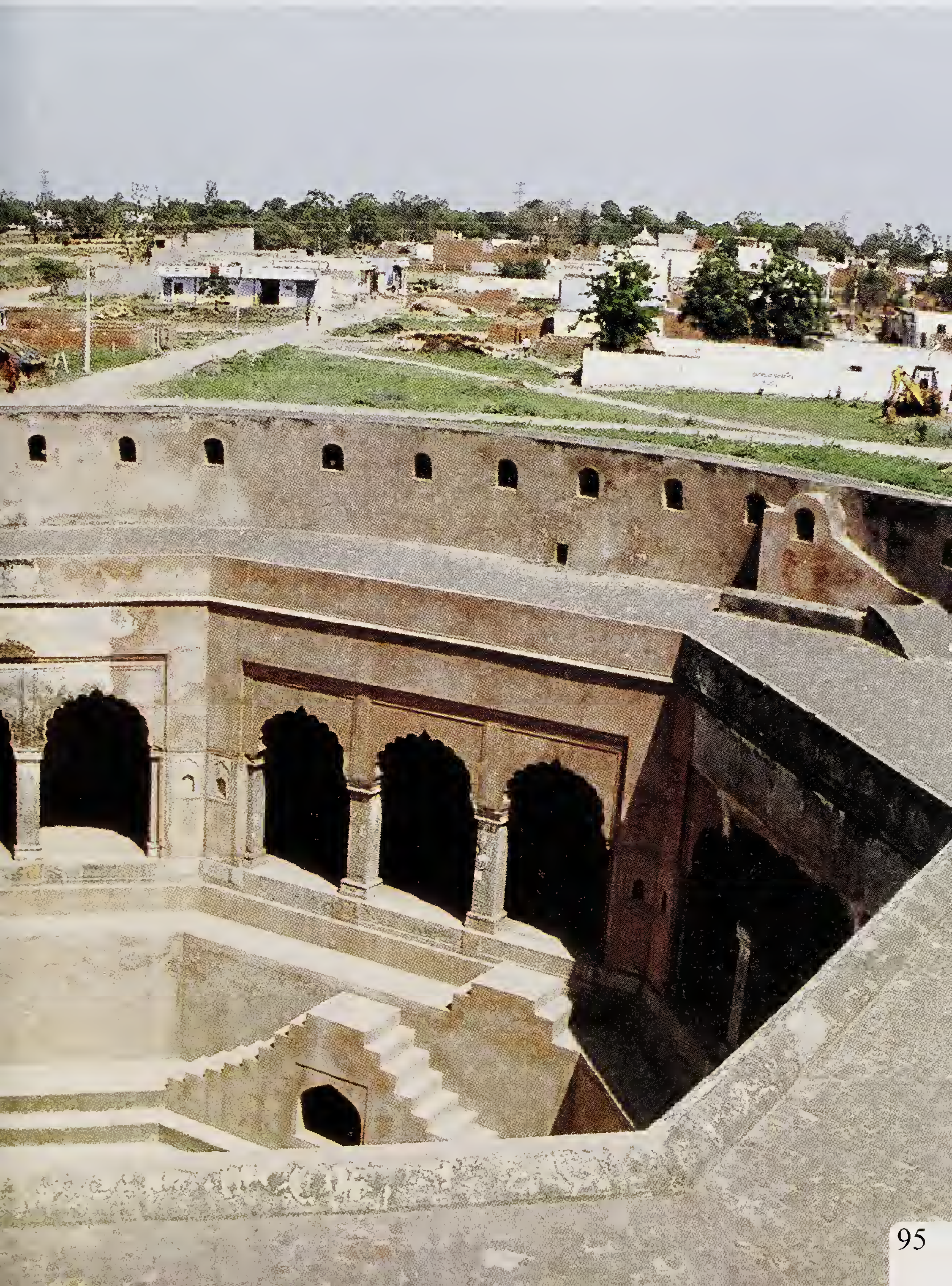


Baoli Ghaus Ali Shah, Farrukhnagar, District Gurgaon

Farrukhnagar, a town in the Gurgaon district is situated at a distance of 21 km from north-west of Gurgaon. Octagonal in shape, *baoli* exists in the town which was founded by a Baluch Chief, Foujdar Khan, who was a Governor appointed by Emperor Farrukhsiyar (AD 1713-19) after whom the town was presumably named.



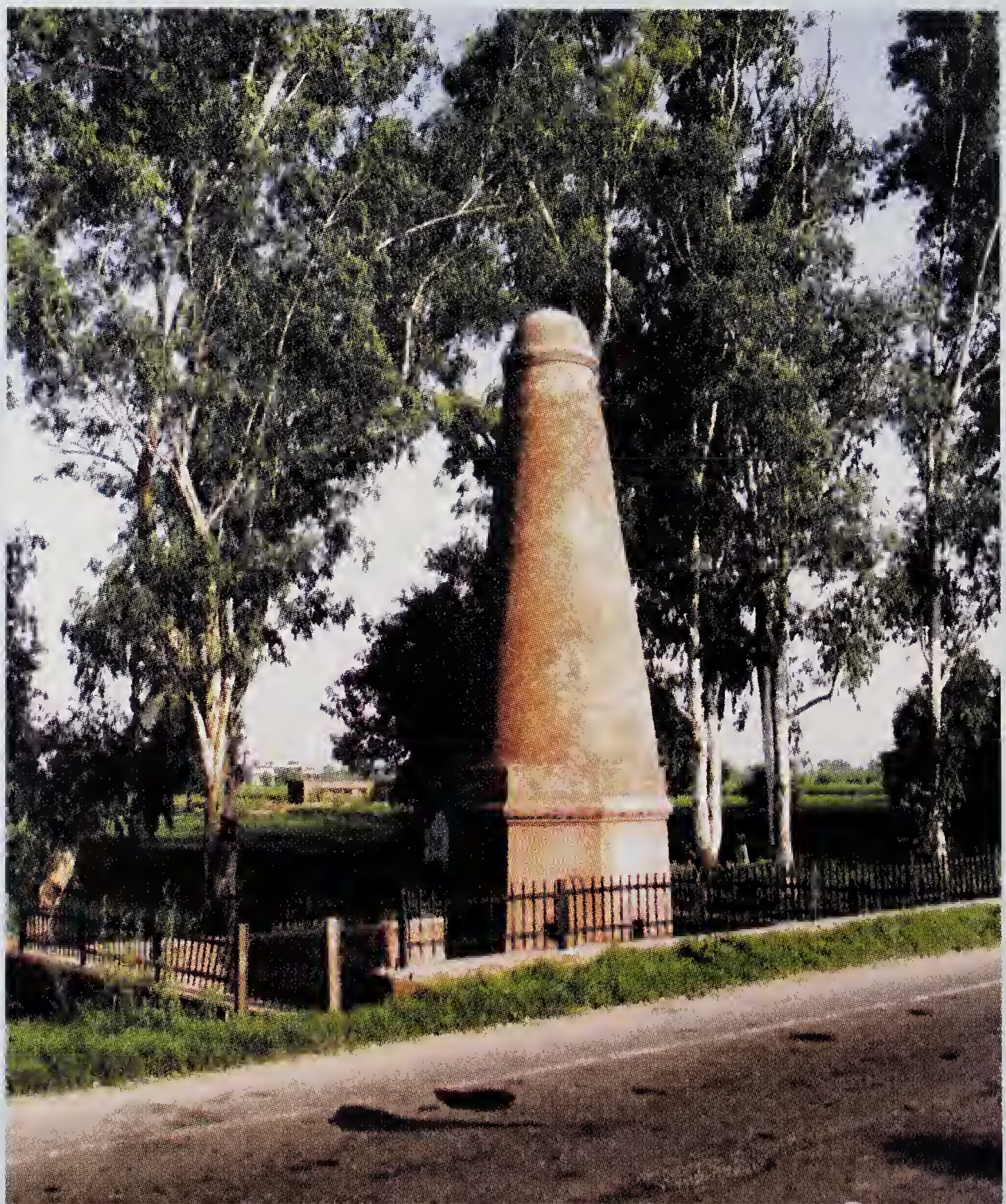
Just adjacent to the fortification wall of the Mughal Gardens, near the cross roads proceeding towards Jhajjar, this multi-storeyed circular structure attracts the attention of the passers by.



Kos Minars

In AD 1619, Jahangir ordered Baqir Khan, the founder of Multan, to erect a pillar at every *Kos* (about 4.50 km) on the ancient imperial route from Agra to Lahore. These pillars, called Kos Minars, were the medieval equivalent of modern milestones. During hardships of travelling at that time and for the convenience of the travellers, it was a magnificent idea of the Mughals to provide facilities of Kos Minars, besides wells and *sarais* on the ancient Mughal route from Agra to Lahore.

These Kos Minars are usually brick structures standing on a low square platform and covered with plaster. Each minar soars to a height of 7.5 metres. The tapering octagonal base is separated from the circular portion by a moulding and rounded at the top. This was the standard form of a Kos Minar with minor local variations. Today, a total of 50 remaining Kos Minars exist in Haryana from Bhulwana (District Faridabad) up to the Ambala City.



List of Kos Minars

Kos Minar (Ambala City)
Kos Minar No. 18 (Alapur)
Kos Minar No. 22 (Aurangabad)
Kos Minar No. 24 (Banchchari)
Kos Minar No. 25 (Banchchari)
Kos Minar No. 27 (Bhulwana)
Kos Minar No. 16 (Gudhpuri)
Kos Minar No. 17 (Gudhpuri)
Kos Minar No. 26 (Hodal)
Kos Minar No. 23 (Khateila)
Kos Minar No. 21 (Khera Sarai)
Kos Minar No. 20 (Khusrapur)
Kos Minar No. 10 (Khwaza Sarai)
Kos Minar No. 11 (Mawai/Faridabad- 29)
Kos Minar No. 13 (Mujessar)
Kos Minar No. 19 (Palwal)
Kos Minar No. 15 (Sikri)
Kos Minar (Bheni Kalan/Bhaini Kalan)
Kos Minar (Daha)
Two Kos Minars (Gharaunda, North)
Two Kos Minars (Gharaunda, South)
Kos Minar (Namaste Chawk, Karnal)
Kos Minar (Karnal City)
Kos Minar (Kohand)
Kos Minar (Kutail)
Two Kos Minars (Tirawari, North)
Two Kos Minars (Tirawari, South)
Kos Minars (Amin)
Kos Minar (Adhor/Adhaun)
Kos Minar (Bhiwani Khera)
Kos Minar (Fatuhpur)
Kos Minar (Mohri)
Kos Minar (Thanesar)
Kos Minar (Sarai Sukhi)
Kos Minar (Shahabad)
Kos Minar (Zainapura)
Kos Minar (Jatipur)
Kos Minar (Kiwana)
Kos Minar (Manana)
Two Kos Minars (Panipat)
Two Kos Minars (Taraf Unsar, Panipat)
Kos Minar (Siwali/Siwah)
Mughal Kos Minar (Akbarpur Barota)
Mughal Kos Minar (Baiyanpur)
Mughal Kos Minar (Gannaur)
Mughal Kos Minar (Jagdishpur)
Mughal Kos Minar (Jawari)
Mughal Kos Minar (Panchi Gujran)
Mughal Kos Minar (Rajpur)
Mughal Kos Minar (Sonepat)

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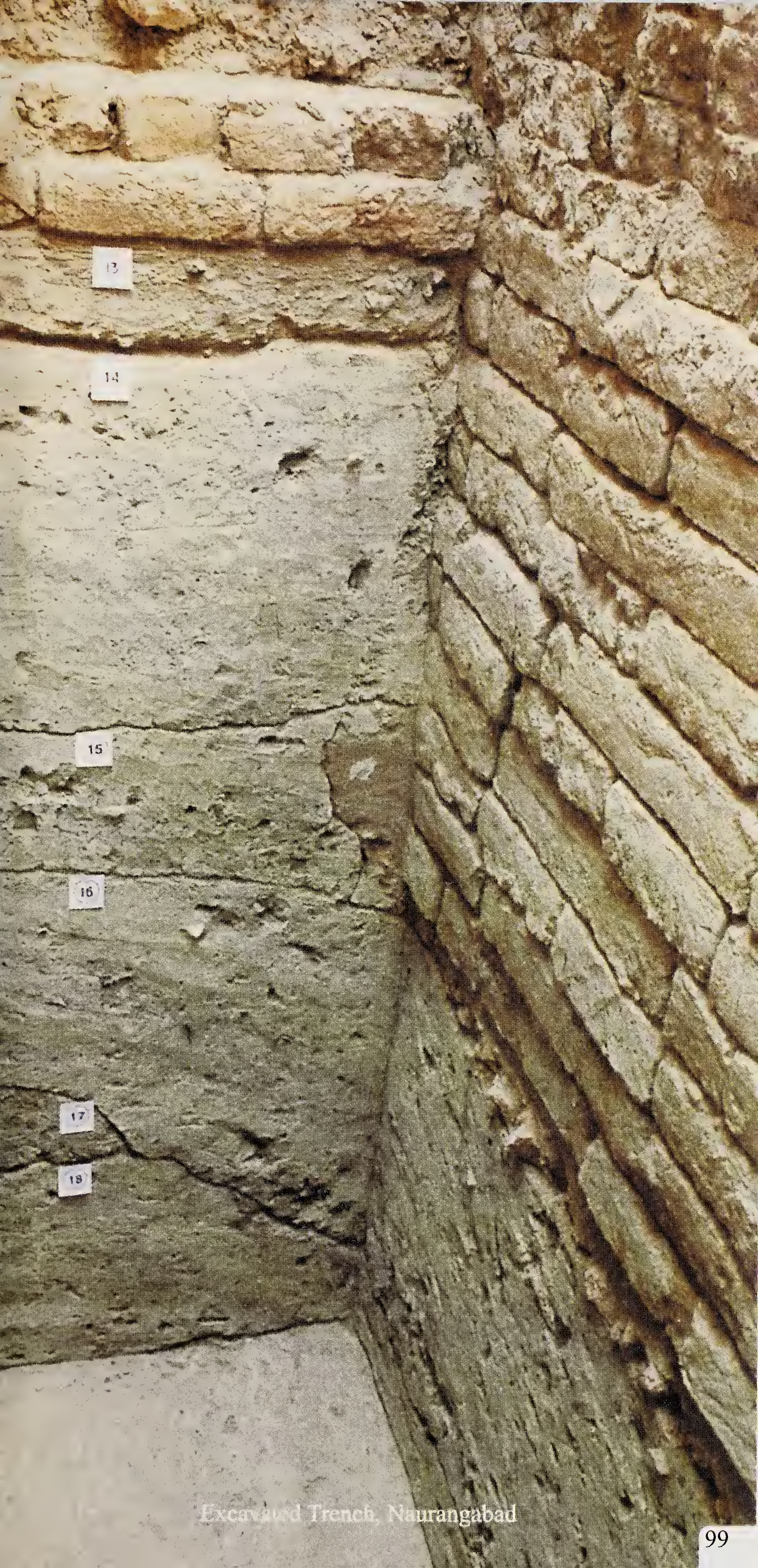
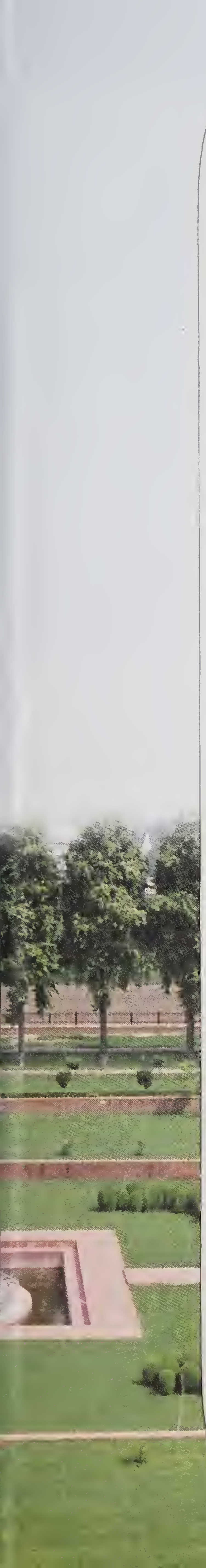


Excavated Trench, Naurangabad



Archaeological Survey of India

Head Office

11, Janpath, New Delhi-110011
Tel : 011-23019108, 23012892
Fax : 011-23015081, 23019108
E-mail : asi@del3.vsnl.net.in
Website : www.asi.nic.in

Chandigarh Office

ASI, Chandigarh Circle
Bay 50-51, Sector 31 A, Chandigarh-160030
Tel : 0172-2601236, 37

Haryana Govt. Tourist Bureau

Head Office

SCO : 17-19, Sector 17-B, Chandigarh
Tel : 0172-2702955-57 Fax: 0172-2733185
E-mail : htcchd@sancharnet.in

Delhi Office

Chandralok Building
36, Janpath, New Delhi-110001
Tel : 011-23324910-11 Fax : 011-23713373
Website : haryanatourism.com